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THE

GRAVES--DITZLER:

OR,

GREAT CARROLLTON DEBATE.

BELIEVER'S BAPTISM,

BY

J. R. GRAVES, LL. D., and JACOB DITZLER, D D.

Stereotyped by Southern Baptist Publication Society.

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PUBLISHER'S INTRODUCTION.

Does faith precede baptism? Is this the order of the Gospel? This is a matter of the very greatest importance to the religious world. If under the law of Christ, all men can be baptized without regard to faith, then we should know it.

By the parties to one side of this controversy it is claimed that baptism comes first in order. Baptists believe that just the reverse of this is true. And this is the matter to be settled.

Men are not only lost, but swallowed up in ignorance. They are without a knowledge of the plan of salvation. Heaven is not only removed into the distance, but it is entirely shut out of view in the darkness.

Through the mercy of God, while men were in this condition, the Gospel was sent to them, Heaven's glad tidings of a great salvation. This is the divine plan. Men must first hear the truth. They must consider and weigh the mighty facts presented. This is followed by faith. Then comes submission to the ordinance of baptism. This seems to be the order and arrangement of the Gospel. At least this is what Baptists believe.

It is assumed that baptism is a ceremonial declaration of intelligent faith in the Lord Jesus. It is a profession of faith in the incarnation and death of Christ, in that we are buried with him; it is a declaration also, of faith in the Divinity, in that we are raised up with him. This, as Baptists teach, is the design of baptism. Are they mistaken? We leave those who read this little book to decide. Both sides of the question are presented.

We beg to insist, however, that the question is one of very grave import. If the Baptist position is wrong, it cannot be harmful to make it known. We pray to know the truth. But if the assumption that others than believers may be baptized is not according to the Scriptures, then the mistake is ruinous and fatal. And we hope that among Christians there can be no aversion to an honest and faithful investigation of this matter.

We send out this little work in the hope that it may do good. There is need of more light on this controverted point. If one ray shall flash from these pages, and serve to lead men to the truth, and thus glorify the name of God, we shall be satisfied.

W. D. MAYFIELD.

MEMPHIS, May 10th 1876

THE

GREAT CARROLLTON DEBATE.

FIFTH PROPOSITION.

BELIEVERS IN CHRIST ARE THE ONLY SUBJECTS CHRIST COMMANDED HIS APOSTLES TO BAPTIZE.

DR. GRAVES Affirms.
DR. DITZLER Denies.

[DR. GRAVES' OPENING SPEECH.]

MR. PRESIDENT:—This proposition was persistently urged upon Eld. Ditzler's committee to accept, and they as persistently refused to do so. Through my paper I challenged Eld. Ditzler to discuss it as it stands, one day, and he promptly accepted. I desired, for once in my life, to engage in a *limited* discussion upon this subject, one that should be confined "to the only law we have to baptize anybody," the commission of the only law-giver in Zion as recorded by the Holy Spirit by the hands of Matthew and Mark. I wanted the reading world to read one discussion that would not only be limited to the New Testament record, but to *one verse* of that record, the one that contains the words of the law, for with these, and these only, we have to do.

In all previous discussions, known to me, as in the discussion of this, during this debate, in different verbiage, days have been spent in the dim and shadowy dispensation of the past, in the vain attempt to explore some ground that would bear an inference or support an analogy, until the people, the only persons for whom this discussion is held, lost in the entanglements of the Old Jewish Economy became confused, wearied and disgusted and turn away not only without information, but with their sectarian prejudices confirmed. The discussion of this question admits of no reference to the Old Testament. Inferences and analogies and probabilities have no place here,

but, what saith the Lord Jesus in the few lines of the law of baptism? It is a question of *definition*, of *terms*, of the *principles of grammar*—in a word, of the *literal interpretation of the law.* The sole question is, what did Jesus say—WHOM DID HE COMMAND HIS APOSTLES TO BAPTIZE?

Mr. President, I must be permitted to say that there is not the shadow of a doubt as to the character he specified. Christ is not chargeable with the implied dishonor this discussion puts upon His Word, and Christianity, teaching the world, as it does, that it is a matter involved in thick darkness, and uncertainty—so thick and uncertain, that the best minds cannot clearly determine it, and hence this discussion. It is not because this law is ambiguous; to say so would be to impeach the wisdom and justice of the law-giver. There is not a child of twelve years in this State but can decide it in a moment, and would, if uninfluenced. Not a converted heathen on any shore but can do it on hearing it once read. Christ differs from all human and fallible law-makers. To ascertain *his* meaning, we have only to learn what he has *said.* He means what he says. If we have his words, we can ascertain without difficulty and without doubt, or his law is not binding upon us.

Have we his words, is the first question? Of this we can have no reasonable doubt. If we have not the "*ipsissima verba*" —words in the language he uttered the command, we have the very words in the Greek text, that the infallible Holy Spirit decided *were the exact equivalents of them.* It was the Spirit Christ promised should do this very thing. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all things* and *bring all things to your remembrance whatsoever I have said unto you.*" John xiv. 26. The Evangelists wrote these books in Greek, under the infallible guidings of the Spirit, and the Greek text is therefore the *ultimate source of appeal.* That we have faithful copies of the original MSS. made from them, we have no justifiable grounds to doubt. Of the Greek text of Matthew, containing the commission, there never has a doubt been raised—upon the genuineness of the last eleven verses of Mark's gospel containing the commission, suspicions have been cast. They are not found as it stands in two of the more recent Codices—*copies from the original.* But the grounds of the suspicion are so slight that those verses were not thrown out or even marked as doubtful in the version made by the Bible Union, nor by Griesbech before me—and we hear no question raised by the English Commission at present engaged upon a new version. If these last verses were not composed by Mark,

they doubtless were by some other inspired hand. It is not for us to discuss here. We cannot go back of the *textus receptus.*

Here is the law as received by both Matthew and Mark.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii, 19, 20.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi, 15, 16.

This is the law, and the simple question is, Did Christ *command* any but believers to be baptized in this law? The settlement of the question from the very statement compels us to rest all upon the words of this commission. *The man that departs and endeavors to make it out some other way tacitly surrenders the question*—confesses judgment against himself.

DEAN ALFORD says: "As regards the command itself, no unprejudiced reader can doubt that it regards the outward rite of BAPTISM, so well known in this gospel as having been practiced by John, and received by the Lord himself. And thus it was immediately, and has been ever since, understood by the Church. As regards all attempts to explain away this sense, we may say—even setting aside the testimony furnished by the Acts of the Apostles,—that it is in the highest degree improbable that our Lord should have given, at a time when He was summing up the duties of his Church in such weighty words, a command couched in figurative or ambiguous language—one which He must have known would be interpreted by his disciples, now long accustomed to the rite and its name, otherwise than He intended it."—Greek Testament, p. 283.

My first argument is—

1. If none are to be baptized by the command of Christ as recorded by Matthew and Mark, chapters 28 16, but such as are first discipled, or those who believe the gospel preached, then, infants and unbelievers ought not to be baptized.

2. But none are to be baptized by this command of Christ as recorded in the commission but such as are first discipled, and believe the gospel preached.

3. Therefore those who cannot be discipled and those who do not believe the gospel ought not to be baptized.

If my first premise is denied, then it follows that if any one thing may be practiced without the command of Christ, any number of things can as well, and not only unconscious babes, but every vile character of earth may be baptized as well as the *believer or disciple.* Then there is no conceivable limit to the law of baptism, not infants only, not the children of Christians only, but adults of every class, Pagans, idolaters, infidels and atheists can be baptized and thereby introduced into the Church of Christ.

It is claimed by ritualists that the apostles understood the term *Matheteusate* to include the idea of baptizing, and that in this commission the *baptizonti* is a *modal* participle explanatory of the verb "*matheteusate.*" I therefore propose critically to examine this and each word and phrase of this commission.

MATHETEUSATE.

He had previously commissioned these apostles as well as the seventy to make disciples in the country of Judea, but that commission, in its very words we have not—we know they did not do this without authority. But there is one very important fact stated that throws a flood of clear light upon the meaning of this commission, burning away every particle of fog that has been blown upon it. We learn that they *made disciples—poiei kai baptizei.* There is no disputing the fact that the making preceded the *baptizing*, and was not done by the act of baptizing them. This, then, for three and a half years, had been the invariable practice of the apostles prior to the giving of the commission. The last commission was only an enlargement of the first. Before he had limited their ministry to the narrow confines of Judea, now, he makes it coextensive with the habitable world. We are prepared to translate the commission intelligibly, "Go ye, etc., and make disciples out of all nations." Make disciples as you have been doing while I was present with you, *preach* the gospel to all who can and will hear you, and those that gladly receive it, baptize into the name of the Father and of the Son and of the Holy Spirit, etc.

To no man, in the unbiased exercise of his mind and conscience would the idea occur, with the record of the Apostles' previous ministry before him, that Jesus intended by this phraseology to command them to make disciples by a new and never before practiced process; but he would decide at once that they were to go everywhere and do as they had been doing in Judea, and as John had discipled them. Therefore a difficulty has to be suggested before one in a million of common readers would *conceive* of any.

It is claimed that the participle baptizing, stands as a modal adjunct to the verb teach—*i. e.*, disciple, and explains the manner in which the action is to be done. Now I do not deny that this phraseology is very common in Greek, or that participles following a verb without the article when in grammatical and rational concord with the subject, may often stand as modal adjuncts to the verbal predicate, but the question is, does *baptidzontes* occupy such a position in *this* commission? To say that it does, is plainly a begging of the question—

taking for granted what must be proved—and that fortunately no man can prove, for the simple reason it is incapable of proof for two reasons: 1. The signification of the verb *matheteusate* will not permit of it. It means, to teach so as to make a disciple, to make disciples by proper instruction—"to disciple." The command calls for a disciple to be made before the next act is authorized to be commenced, for this the verb, from its very definition, implies and therefore it cannot be obeyed by doing the following act. The second act is not in rational concert with the first—*i. e.*, it cannot be accomplished by performing the first upon the object. There is another reason. 2. It is not the way Jesus had previously taught his Apostles that disciples were made, and to put this forced interpretation upon it would be without any previous warning or intimation, revolutionizing the whole previously taught plan of evangelizing the world. If he did indeed mean that they should make disciples by baptizing all classes of all nations he needed to have given them additional instructions. But that they did not so understand him, their entire practice the balance of their lives is a demonstration, for they never essayed to make any one a disciple by simply baptizing him. They *discipleized*, but it was invariably by instruction. The participle "baptizing" here then is undoubtedly a *temporal adjunct*, denoting a consequent act to be performed. To say therefore that Christ authorized his apostles to disciple the nations *by baptizing* them is simply adding to his word. But the claim, if granted would include the following participle as well—*teaching them*, and would compel the objector, in spite of his unwillingness to disciple by the *teaching* as well as by the baptizing, and the phraseology of the commission yields him not a shadow of authority for baptizing infants and children that cannot be instructed.

Let us now logically translate this commission, by ascertaining and using the *literal and primary definitions of the terms*, as our rules of interpretation require, Go ye therefore, *matheteusate* from *matheteuo*.

LIDDELL & SCOTT.—"*Matheteuo* to make a disciple of any one."

Dr. Samuel Johnson, the great lexicographer, defines disciple "a scholar; one that professes to receive instruction from another."

No infant ever did or can possess anything, or receive religious instruction from preaching.

DONNAGAN.—(New Testament) "To instruct."

SCHREVILLIUS.—"To teach."

HEDERICUS.—"To teach."

SCHLEUSNER.—"To make a disciple, and especially in the

New Testament to draw any one to the Christian religion." So all lexicons without exception.

But all I have consulted agree with these, it is useless to multiply them. I am willing to render it as the translators of our version do in the margin, "*make disciples or Christians of*, all the nations."

I quote in support of this the most noted of all the Pedobaptist theologians.

CALVIN.—"The evangelists frequently use the terms *believers* and *disciples* as equivalent, and especially Luke, in the Acts of the Apostles." "Christ orders those to be baptized who shall have given their names to the gospel, and shall have professed themselves disciples: partly that baptism may be to them the watchword of eternal life before God, partly the external sign of faith amongst men. Therefore in Mark it is said, 'He that believeth and is baptized.' By which words Christ joins baptism to doctrine, so that the former may be merely an accession to the latter."

LIMBORCH.—"They could not make disciples but by teaching. By this instruction the disciples were brought over to the faith before they were baptized. Mark xvi, 15, 16." "Hence also our Lord commanded that men should first be taught, and brought over to the faith, and after that be baptized, Matthew xxviii, 19; Mark xvi, 15, 16."—*Ins.*, *l.* v. c. 68, § 2.

GROTIUS.—"Since there are two ways of teaching, the one imperfect, by introduction to the first principles; the other by more extensive instruction: the former seems to be intended by *matheteuein:* for it means to initiate as it were into the doctrines and this is to precede baptism; the latter is pointed out by *didaskein*, which is to follow baptism."—*Anno.* on Matt. xxviii, 20

RIGALTIUS.—"The words of our Lord are exceedingly clear, who commands to teach before they baptize." This is not commanded expressly, but is taught by just and necessary implication. We have not in the commission the words firstly and secondly, but we have such an order in the instruction that Pedobaptists say with Jerome: "He commands the apostles first to teach all nations." It is very clear that the commission makes no distinction between baptizing some and baptizing others. If it implies that teaching and discipling are in one instance to precede baptism, it implies that all are to be taught and made disciples before baptism. Erasmus, Beza, Castalio, and others translate the words, "*Teach* all nations."

VENEMA, on Matt. xxviii 19, 20, says: "This is an excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the apostles, which faith they were to profess in baptism."—*Diss. Sac.*, *l.* ii, c. xiv, § 6.

EPISCOPIUS.—"It is objected that *matheteusate* does not properly signify to teach, but to make disciples. Be it so, yet disciples could not be made except they were taught those things that pertained to the religion of Christ; for a disciple and a teacher are correlates."—*Resp. ad Quæs.*, *quæs.* xxxvii.

R. BAXTER.—"'Go disciple me all nations, baptizing them.' As for those that say, they are discipled *by* baptizing, and not before baptizing, they speak not the sense of that text; nor that which is true or rational if they mean it absolutely as so spoken; else why should one be baptized more than another? . . . When Christ layeth down in the apostolical commission the nature and order of His apostles' work, it is first to make disciples, and then to baptize them into the name of the Father, Son, and

Holy Ghost. And as it is a making disciples which is first expressed in Matthew, so Mark expoundeth. . . . 'He that believeth and is baptized, shall be saved.' This is not like some occasional historical mention of baptism, but it is the very commission of Christ to His apostles for preaching and baptism, and purposely expresseth their several works in their several places and order. Their first task is by *teaching* to make disciples, which are by Mark called *believers*. The second work is to baptize them. . . . The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To contemn this order is to renounce all rules of order: for where can we expect to find it if not here? I profess, my conscience is fully satisfied, that it is one sort of faith, even saving, that must go before baptism."

Abp. NEWCOME.—'I suppose it granted that Jesus could not make disciples without instructing them in the nature of His kingdom."—*Duration, &c.*

T. BOSTON.—"The commission for baptizing runs so, first, to 'make disciples,' then to 'baptize' Matt. xxviii, 19. And this is the very native order of these things."—*Works*, p. 344.

J. FISHER and E. ERSKINE.—"Ought not teaching and preaching of the word to go before baptism? Yes! Because our Lord has joined them together, Matt. xxviii, 19. Go ye therefore and teach all nations, baptizing them, &c. And accordingly it was the uniform practice of the apostles to preach when they baptized, Acts ii, 38, 41; viii, 35, 38; xvi, 32, 33."—*Fisher's Cate.*, p. 283.

M. POOLE.—"Go ye therefore and teach all nations.' The Greek is *Matheteusate*, make disciples of all nations; but that must be first by preaching, and instructing them in the principles of the Christian faith; and Mark expounds it, telling us our Savior said 'Go into all the world, and preach the gospel to every creature;' that is, to every reasonable creature capable of hearing and receiving it. I cannot be of their mind who think that persons may be baptized before they be taught: we want precedents of any such baptism in Scripture; though indeed we find precedents of persons baptized who had but a small degree of the knowledge of the gospel; but it should seem that they were first taught, that 'Jesus Christ was the Son of God,' and were not baptized till they professed such belief."—*Com.*, on Matt xxviii, 18–20.

Dr. A. CLARKE.—"*Matheteusate* make disciples of all nations, bring them to an acquaintance with God who bought them, and then baptize them in the name of the Father," &c.—*Com.*, on Matt. xxviii, 19.

C. TAYLOR.—" 'Teach all nations,' as you have taught the Jews; baptize all nations, as you have baptized the Jews, is their unlimited commission. Those who were baptized by John and by the apostles, were all volunteers."—*Facts and Evi., 2nd Let.*, p. 10.

TURRETINE.—"Infants are no more capable of actual faith than they are of that instruction with which the adults are to be taught and made disciples of Christ, Matt. xxviii, 16."—*Ins. Theol.*, p. ii, §9.

P EDWARDS.—"The apostles are to make disciples—that is all *matheteusate* imports. But still the question is, how are they to make them? I answer, by teaching; for neither adult nor infant can be made a disciple without. And herein the Baptists are very right, and I agree with them, that adults and infants must be made disciples by teaching, or they will not be made so at all."—*Cand. Rea.*, p. 125.

Dr. MACKNIGHT."—To be baptized into the name of any person, or into a person, is solemnly, as Locke observes, to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicity to his authority, and receives his doctrines and rules" (*Com.*, on I Cor., i, 13). "The truth is, both passages (Matt. xxviii, 19, 20, and Mark xvi, I5, 16) must be interpreted according to the subjects

treated of in them, which was plainly adult persons." In his *Par. on the Gos.*, he unites Matt. xxviii, 19, 20, with Mark xvi, 15, 26 and teaches that "they who believed were to be admitted into His church by the rite of baptism in the name of the Father," &c.

"*Ta ethna*" "go ye therefore make Christians of all nations—*ta ethna.* It is strangely claimed by some, who seem desparate in their attempts to get some authority from this commission to baptize infants—that as infants made a part of the nations they were therefore commanded to baptize them also! While every man knows that infants as such, do not make any part of the nations. I will grant it for the sake of argument, but what relief is afforded? Do not drunkards, infidels and idiots also make a part of the nations—indeed were not these very *ta ethna*—Gentile nations—the apostles were sent to, *idolaters* one and all; and will you say they were to be baptized without previous instruction and a reception of Christ by faith? I will put it in logical form—if all nations, or any in the nations ought to be, baptized before they are discipled, they idolaters, Turks, Pagans and Atheists, and their children, and servants, ought to be because they make part of the nations. But you say that idolaters, Turks, Pagans and Atheists and their children and servants ought not to be baptized before they are Christianized by teaching and faith. Therefore no nation or parts of nations should be baptized before they are discipled by teaching.

It is evident that an argument that proves too much, is fallacious and self-destructive.

The phrase "*matheteusate ta ethna*" then means only this, "make as many disciples out of the nations as you can; preach the gospel to such as *can*, and to all who *will*, hear you "*baptizontes autous.*"

In interpreting the terms in which a law is written, and all legal phrases, we are compelled by all admitted laws of interpretation to give them their primary and usual meaning, and as I have abundantly shown that the *primary* and usual signification of *baptidzo* is to immerse, I hesitate not to translate it here—"immersing them." As Dean Alford says:

"It is in the highest degree improbable that Christ issued His command in *figurative* or *ambiguous* language, WHICH HE KNEW would be interpreted by His disciples, now long accustomed to the rite and its name, otherwise than he intended."

Dr. Stacey, of England, (Methodist) says:

"The apostles would naturally interpret the commission by their previous knowledge of its terms, and execute its requirements in a way agreeing with their well-understood practice."—The. Sac. p. 284.

Christ meant, unless He intended to deceive and mislead, to command the continued performance of the self-same ACT

that John the Baptist had administered to Him and His apostles in the river of Jordan—the self-same act to the self-same *characters*, which His apostles had administered during all his ministry. No candid man will question this.

EIS TO ONOMA.

Eis corresponds with our proposition *into*, and like, denotes a passage from a state or condition outside of a thing, to its interior parts. In all cases where the object is *penetrable* or capable of being entered, as a building, or organization, following a verb of *motion*, it places the subject *within* the object, as though completely covered, enveloped by and *buried* within it. It accomplishes an immersion within the object. He fled *into* the house, he fell *into* the *water*, he plunged into the forest, or was plunged into a bank of sand. It denotes in all instances a state of *intusposition*, expressed by the latin *intus*, within.

In its metaphorical use, which is in all cases where the object is not penetrable, or divisible, the figure is based on the *primitive* idea of *intus position*. The mind conceives of the idea of such an enwrapping of the subject by the object as that it is so completely within it as to be controlled by it. We are, therefore, said to "believe into Christ," *which is the Greek idiom*—the idea is that we have passed from a state without —of unbelief and opposition, rebellion, into a state of union with, and conformity to, Christ. We have so completely entered His views and feelings as to be entirely under His influence and control—we have put Him on as a garment. It denotes the most perfect state of trust and oneness with Christ.

So the expressions plunged into destruction, or condemnation, or temptations, into debts, sorrows, miseries, shame, etc., implies a being wholly surrouned and overwhelmed by these. They envelop us on every side.

To the expression, "through faith into (Gr.) salvation," "into obedience," "into the blood of Christ, "immersed into it," "into a lively hope," "into praise and honor," "into unfeigned love"—all to be found in the original—denote a full entrance into the states indicated. If of salvation, so as to be clothed with it as with a garment. Isaiah says, "He hath clothed me with the garments of salvation."

Now touching the phrase, baptized into the name of the Father, Son and Holy Ghost, denotes the passing of the subject *professedly* from a state the opposite of within—*i. e.*, *without*, a state of insubordination and rebellion, into a state of submission to and acquiescence in the authority of the triune God. Thus each one in the solemn act by which he

enters publicly the visible kingdom of God, is required to profess his spiritual *union* of heart and perfect incorporation with Him, whose name is Father, Son, and Spirit, and an entire consecration of life to the service of the tri-personal God, to be evermore controlled by him. We thus *professedly* put on the authority of God, while we profess our faith in the tri-personalty of his existence. Baptism is therefore in every instance a *profession* of a personal faith, based upon the fact of a *previous spiritual union with Christ.* Is this Ritualism? Paul, therefore says, Gal. iii. 27, "For as many of you as have been baptized into Christ, have *put on* Christ." Put on, taken upon you his authority, and a public prosession of future obedience to him. Baptism elsewhere, for this reason, is called "the *profession*, *homologia*, of our faith." Having our hearts sprinkled from an evil conscience and our bodies washed in pure water, let us hold fast the profession, *homologia*, of our faith." In the act of baptism, therefore, we not only profess a personal faith in Christ as Savior and law-giver, but we profess our faith in a tri-personal God, in the essential and perfect equality of the three divine persons of the Godhead. No Unitarian or Arian, any more than an unregenerate man or unconscious infant, can be baptized into the Trinity. The following authorities, all Pedobaptists, sustain these views.

GORMARUS.—"In Matt. xxviii, 19, our Lord speaks not concerning infants, but adults, who are capable of instruction."—Opera Theol., p. 148.

BECKMANN.—"That the word *matheteuein*, according to its etymology, signifies to make disciples, is readily allowed by all. But this is not affected without instruction; for he who, as *mathetes*, learns from another, is rationally taught something by him. They therefore are disciples, who are taught and learn."—Exer. Theol., exer. vii.

DR. WALL.—"The commission given by our Savior to His disciples in the time of His mortal life, to baptize in the country of Judea, is not at all set down in Scripture; only it is said that they baptized (1) a great many. And the enlargement of that commission given them afterwards, Matt. xxviii, 19, to perform the same office among all the heathen nations, is set down in such brief words, that there is no particular direction given what they were to do in reference to the children of those that received the faith. And among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant." (Infant Baptism, vol. i, pp. v, vi.")

DR. LARDNER.—"The language may be paraphrased thus: Go ye therefore into all the world, and teach, or disciple all nations; baptizing them into the profession of faith in, and an obligation to obey the doctrines taught by Christ."—In Dr. G. Payne's Lec. on Chris. Theol., vol. i. p. 299.

POOLE says: "In the name of the Father, &c. In the Greek it is *eis to onoma*, into the name . . . in the authority, or (which is indeed the chief) into the profession of the Trinity of the persons in the one Divine Being.'.

DR. W. HANNA.—"To be baptized into the name, is to be taken up into, to be incorporated with Him whose name is Father, Son, and Holy

Ghost. The term is impressive or symbolic, not of a mere outward and formal acknowledment or confession of our faith in the Divinity, as He has been pleased to reveal himself to us under that mysterious distinction of a threefold personality; but of an inward and spiritual communion, fellowship, with the Father, the Son, the Holy Ghost!"—The Forty, &c., pp. 174-175.

DR. LANGE, says Stier, "unfolds and paraphrases in its fulness of meaning the *eis to onoma*: 'they must be baptized in His presence, by His authority, into fellowship with Him, and blessed knowledge of His nature.'"—Words, &c. (Stier), vol. viii, pp. 308-309.

It gives me special pleasure to quote at some length the views of the learned Dr. A. Stevens, a standard and distinguished writer in my friend's denomination, and I think it able, clear and conclusive on this point.

"The church, in administering the rite, and the subjects, in receiving it, profess their faith in God, as revealed in the formula, and pledge themselves to him as their Lord." "By following him (Moses) into the sea, they (the Israelites) professed their faith in him as a leader and a commander; so in baptism the subject professes his faith in God as revealed in the formula; promises his obedience to Him. He is baptized unto, not by the authority of the Trinity." "With the explanation of this manifestation of God in the Son, the formula has nothing to do, and creeds should have as little. But the fact to be believed is there; and a profession of faith in it, on entering the church, is a necessity by Christ's command. In the rite of baptism the subject is required, or rather obliged, to profess his faith in Christ, not as divine simply, but under law, on the same plane with himself." "In the formula of baptism, the Holy Ghost is revealed as equal in being to the Father and Son, and something more. The term is not a synonym of Father and Son. It defines personality, and also a distinct relation to the subject of baptism. No person can receive this rite and not profess his faith in that special relation. He has wants that are met only by it. For what could be the meaning of baptism into one who is not needed? Baptism into the Holy Ghost is a pledge from the subject that he accepts Him as One who meets his wants, where they are not met by Father and Son. He professes that he has wants that are not provided for in the atonement; he is an alien from God, though the Son "has finished the work the Father gave Him to do." He looks to the Holy Ghost for help in this particular. This he must profess in baptism. For if all our wants as sinners were met by the Father and Son, there would be no meaning in being baptized into the Holy Ghost. One who does not believe in a new birth, by the Holy Ghost, cannot intelligently and honestly receive baptism in this formula."

I add but one more quotation: "And the church by Christ's command is required to demand this profession (of universal obedience to God) from all that are received as her members. She cannot administer baptism without this. She must meet her members as she receives them,—with a creed as a test of membership."—Quoted from Watchman and Reflector, Boston, issue Sept.16, 1875. This the Baptist church does. It is true of no other church.

I then, Mr. President, accept the creed for my denomination, and I hold that it is involved in the baptismal formula that cannot be repeated without mockery, and I might say blasphemy over one that does not believe the doctrine of a tri-personal God, or who is both destitute and incapable of exercising any faith at all. The Papists baptize grave yards and churches, locomotives and bells, mules and horses, with this formula!

Is it not mockery—is it not *blasphemy*. But it is evident that a church bell is as morally conscious as an infant, and if this formula excludes the one it does the other. We plant ourselves here as Baptists under the shadow of the three sacred names, and declare that you cannot baptize any one, young or old, unless it personally, possess faith and is able to make a public profession of it in his baptism. This we hold as a people; and just because we do so hold, we also hold to believer's baptism, and to a church no longer hereditary and national, but made up of "all in every place," the world over, whose personal faith thus finds expression in baptism. Believers are to be baptized, and the baptized are believers. Children may thus believe without their parents, and parents without their children; the husband without the wife, and the wife without the husband. As the father's sour grapes cannot set the children's teeth on edge, so the father's faith can bring the child to baptism only as his faithfulness works out a corresponding faith in the latter. As, at the last, each one must give account of himself to God, and the decision be based on Christ's own declaration, "He that believeth shall be saved, and he that believeth not shall be damned," so the door of Christ's kingdom is opened only to those who in the very act of entrance profess their personal faith in Father, Son and Holy Ghost.

I call my opponent's attention to the triple strength of this commission which offers an invincible refutation of all his claims however numerous or plausible, to any authority in God's Word for the baptism of an infant. I am willing to rest the decision of the whole question upon this law, this only law for baptizing any one, Jew or Gentile, adult or infant. I could grant you that Abraham sprinkled his infants to admit them into his church if he had one—I say family and nothing more—I could admit that during the entire existence of the Jewish commonwealth, Jewish parents by God's command sprinkled or baptized their infants; but I stand here under the New Dispensation, and acting under the New Covenant, and upon the threshold of the new church, with this new law in my hand that never before was published in the ear of earth, and I say to Eld. Ditzler, and I say to all Catholics and Protestants alike, you cannot for three invincible reasons baptize an infant or a bell, a church yard, or a dead sinner, under it. It positively and with threefold voice like the Trinity it proclaims, forbids the baptism of an infant or an unbeliever. Christ the only King in Zion, he who has all power in heaven and earth, commands that those baptized under it shall,

1st. Be discipled by Christian instruction—*Christianized*.

An infant cannot be instructed or disciplined. He commanded them first of all, says Mark, to preach the gospel to every creature. They could not preach to infants any more than to beasts and birds, and therefore he did not include an infant in the command.

2d. He commanded these disciples to be baptized in the name, etc., which involves faith, which infants cannot exercise, and therefore they no more than bells or birds are included, but legally excluded. Mark tells us that he specified the character to be baptized, "he that *believeth*"—i. e. the believer, an infant no more than a bell can believe, and therefore all unconscious non-believing beings, as well as inanimate objects. He positively forbade them, and His church in all future time, to baptize. But a third reason. He commanded His apostles to teach all those they baptized to observe all things, etc., which he had commanded. Infants cannot be taught, and therefore this law forever excludes them from christian baptism. If you baptize them it is under some other law than this, some law that God never gave; if He did, the Holy Spirit has not recorded it in this book. If you have authority, it is not of God, nor in His word. But this terrible phrase in some form starts out of every epistle, like a fiery cherub with his two edged sword to guard the way of baptism against the approach of the infant and unregenerate.

"Know ye not, that so many of us as were baptized *into* Jesus Christ were baptized *into* his death?

Baptized *into Christ—baptized into death.*

Pres. EDWARDS.—"Baptism, by which the primitive converts were admitted into the church, was used as an exhibition and token of their being visibly regenerated, dead to sin—as is evident by Rom. vi. throughout." He does not mean only that their baptism laid them under special obligation to these things, and was a mark and token of their engagement to be thus hereafter: but was designed as a mark, token, and exhibition of their being visibly thus already."—*Enqui. into Qual. for full Communion.*

Dr. GOODWIN.—"He argues from the known and generally-received profession and practice of all Christians. Know ye not that so many of us as were baptized—that is, whoever of us that profess baptism into Christ, profess baptism into His death, as the thing intended by it."—*Works*, vol. iv, p. 30.

VITRINGA.—"To be baptized into Christ is beyond doubt to be baptized into this, that each should profess his communion with Christ; that each by that baptism, as by a sign and testimony, should avow that he had believed in Christ."—*Obs. Sac.*, iii, 22. 822.

R. BAXTER.—"Know ye not that when men are baptized they are by vow, covenant, and profession, listed into the belief of a crucified Savior, who died for sin to save us from it; and do profess that repentance by which we renounce it, as dead to it for the time to come? Therefore in our baptism we are dipped under the water, as signifying our covenant profession; that as He was buried for sin, we are dead and buried to sin;

that as the glorious power of God raised Him from the dead, so we should rise up to live to Him in holiness and newness of live" (*Par. on N. T.*, on Rom. vi, 3, 4). "To be buried and risen with Christ signifieth, A being dead to sin, and alive to God and newness of life: and it is not only (as is feigned by the opposers) an engagement to this for the future, but a profession of it only at the present" (*Dispu. of Right to Sac.*)

W. GILPEN.—"The Christian, by his profession, is dead to sin. The very act of his initiation implies it. What does baptism represent but our dying to sin, and rising to righteousness? &c.—*Expo.*, Rom. vi, 1-4.

M. HENRY.—"Our baptism signifies our cutting off from the kingdom of sin; we profess to have no more to do with sin. . . . Baptism is *externa ansa Christi*, by which Christ lays hold on men, and men offer themselves to Christ. . . . As Christ died for sin, we should die to sin. This was the profession and promise of our baptism" (*Com.*, on Ro. vi, 5). "Being baptized into Christ we are baptized into his death, that as He died and rose again, so, in conformity thereunto, we should die unto sin, and walk in newness of life (Ro. vi, 3, 4)" (*Com.*, on Gal. iii, 27). In his Treatise on Baptism, he says (p, 41), "We are said to be buried with Christ by baptism, and planted in the likeness of His death (Ro. vi, 4, 5); which intimates our dying to every sin." Again (pp. 43, 44), "Those who are baptized into Christ, have professedly put on Christ; and it is inconsistent with our putting on Christ, to make provision for the flesh to fulfil the lusts thereof."

Bp. PATRICK.—"We are baptized into His death.—We are buried with Him in baptism." "We by going into the water profess that we are willing to take up the cross, and die for Christ's sake."—In Booth's *Pæd. Ex.*, vol. i, p. 136.

Dr. MACKNIGHT.—"To be baptized" "into a person, is" "to enter one's self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules." "Buried with Him in baptism, as persons whose old man hath been crucified with Him (see Rom. vi, 6), in which baptism also, that it might be a complete emblem of your circumcision, ye have been raised with Him out of the water, as persons made spiritually alive, through your belief of the strong working of God who raised Him from the dead."—*Com.*, on 1 Cor. i, 13; Col. ii, 12.

Dr. WHITBY.—"For know ye not that as many (of us) as were baptized into (and by that baptism professed ourselves diciples of) Jesus Christ, were baptized into (the likeness of) His death, (and so engaged to die unto sin, as He died for sin, 1 Pe iv, 1, 2, and this must also consequently be an engagement to live to Him that died for us, and rose again, 2 Cor. v, 15.) ver. 4 (For) therefore we are buried with Him by baptism, (plunging us under the water) into (a conformity to His) death, (which put His body under the earth,) that like as Christ was raised up from the grave by the glory (or power) of the Father, even so we also (thus dead in baptism) should (rise with Him and) walk in newness of life."—*Para*, on Ro. vi, 3. 4.

Bp. TAYLOR.—"Baptism is never propounded, mentioned, or enjoined, as a means of remission of sins, or of eternal life, but something of duty, choice, and sanctity is joined with it, in order to the production of the end so mentioned. 'Know ye not that as many as are baptized into Jesus Christ, are baptized into His death' (Ro. vi, 4)? There is the mystery and the symbol together, and declared to be perpetually united, *osoi ebaptisthemen.* All of us who are baptized into one, were baptized into the other, not only into the name of Christ, but into His death also. But the meaning of this as it is explained in the following words of St. Paul, makes much for our purpose; for to be baptized into His death signifies, To be buried with Him in baptism, that as Christ rose from the dead, we also should walk in newness of life (ver. 4). That is the full mystery of

baptism; for being baptized into His death, or which is all one in the next words, '*en omoiomati tou thanatou autou.*' 'Into the likeness of His death' (ver. 5), cannot go alone; if we be so planted into Christ, we shall be partakers of the resurrection; and that is not here instanced in precise reward, but in exact duty, for all this is nothing but crucifixion of the old man, a destroying of the body of sin, that we no longer serve sin (ver. 6). This indeed is truly to be baptized, both in the symbol and the mystery: whatsoever is less than this is but the symbol only, a mere ceremony, an *opus operatum*, a dead letter, an empty shadow, an instrument without an agent to manage, or force to actuate it."—*Lib. of Pro.*, pp. 344, 345.

E. BICKERSTETH.—"Baptism is the very token and sign that WE ARE dead to sin. How shall we, asks St. Paul, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? therefore," &c. "Rom. vi, 2-8. The statement in the Colossians is similar, ii, 11-13; iii, 1-3." "The all-comprehensive blessing thus included in baptism is our being so brought thereby through faith into union with Christ as to share all He did. Hence we should by faith regard all that Christ went through as gone through for us; and we, believing in Him, are judicially regarded before God as having passed through all that He did. It does not appear to me that true faith in the apostle's statement can rest in a meaning short of this: So many of us (observe here the universality, every idividual without exception) as were baptized into Jesus Christ, were baptized into His death. A similar universality in a distributive individuality we have, Gal. iii, 27. As many of you," &c.

Dr. A. CLARKE.—"To be baptized into Christ is to receive the doctrine of Christ crucified, and to receive baptism as a proof of the genuineness of that faith, and the obligation to live according to its precepts."—*Com.*, on Rom. vi, 3.

Dr. CHALMERS, having spoken of immersion as primitive baptism, says, "We advert to this for the purpose of throwing light on the analogy that is instituted in these verses (Rom. vi, 3, 4). Jesus Christ by death underwent this sort of baptism, even immersion under the ground, whence He soon emerged again by His resurrection. We being baptized into His death, are conceived to have made a similar translation; in the act of descending under the water of baptism to have resigned our old life, and in the act of ascending, to emerge in a second, or new life."—*Lec.* on Rom., on ch. vi.

(1) We ought not to practice in the name of Christ what we cannot prove from the Scriptures was ever instituted by Christ,
(2) But "It cannot be proved by Sacred Scripture that Infant Baptism was instituted by Christ."
(3) Therefore, Infant Baptism ought not to be performed in the name of Christ.

(1) If Christ requires teaching before baptism and will havenone but believers admitted to baptism, we sin against Christ by baptizing mindless infants that can neither be taught nor are capable of exercising faith
(2) But Calvin declares that Christ does so require.
(3) *Ergo*, We sin against Christ by baptizing mindless infants.

BAXTER'S SYLLOGISM.

(1) If there can be no examples given in Scripture of anyone that was baptized without the profession of a saving faith nor any precept for so doing, then must we not baptize any without it.
(2) But the antecedent is true.
(3) Therefore is the consequent.

DR. DITZLER'S FIRST REPLY.

As you see, this proposition is the same as the second, with me in the negative this time. We will briefly review the leading points in Dr. Graves' speech, then offset all by completely establishing the negative—that is, infant baptism. The Doctor relies on the commission to establish his position. I yet affirm that Matt. xxviii, 19, is our sole, our only authority to baptize anybody. Nor has the Doctor dissented, nor any one I know of.

He will grant that Abraham, Moses, etc., sprinkled the infants, if I prefer, but he stands on the new law of the commission. Very well. We stand on it also. "If you break down the limitation (of the commission) then pagans, infidels, etc., are to be baptized," he tells us. True. But what are the limitations, and where are they to be found? That is all important. We will find them in due order and time.

You say the man who baptizes one, makes the baptized party a member of the church of which he is a member; *i. e.*, of that individual congregation. Of what congregation did the journeying Philip make the traveling Eunuch? or Ananias, Saul of Tarsus? or John the multitudes? or Peter the house of Cornelius? John and Peter, the Samaritans, etc., ete., Acts viii, ix, x, xxii, etc.

But let us come to the commission, on which our Brother relies to destroy infant membership and the necessary consequent of that right, viz.: baptism.

1. Mark xvi, 15, 16. Here he tells us only believers are baptized. Infants cannot believe, therefore are not to be baptized. But (1) granting the authenticity of this psssage, which is not in any Bible [MS.] or copy of a version earlier than the sixth century, and marked doubtful in all the versions and manuscripts in which it first appears, and all the most learned in this field, even of its defenders, such as Alford, Tregelles, etc., admit it was not written by Mark; yet (2) It proves nothing to the point. Believers are baptized here, and all Mark's unbelievers are damned. If this verse is meant to exclude all incapable of belief from baptism it means to damn them. All saved here have to believe in order to be saved, and are properly baptized when they believe. But as the same principle

that here disqualifies for baptism disqualifies for heaven, and necessarily includes damnation, it cannot be meant to exclude infants. "He that does not work shall not eat." "In the sweat of thy face shalt thou eat bread," etc., are as this verse, to be interpreted in the light of existing and recognized facts and common sense. Clearly the verse was meant to hold this much only: Of those capable of being preached to—"preach to every creature [capable of hearing]; he that believeth and [of course if he believes he will submit promptly, where possible, to the ordinances] is baptized, shall be saved. He that believeth not [rejects it] shall be damned." No one here is denied salvation or baptism, but such as being preached to, reject salvation.

2. The Doctor comes to what he knows is the only reliable and proper commission. Matt. xxviii, 19, 20. We cannot accept the marginal rendering "make Christians." *Mathateuo* never means "make Christians." The Doctor knows, as every scholar does, it is "disciple"—so all Baptists, Carson, Gale, Dr. Graves, A. Campbell, Dr. Wilkes, Anderson, Wilson, all are agreed here—all scholars of all churches. There is no dispute.

But immersionists contend that it necessarily includes previous instruction received, that the parties may be discipled. Dr. Graves quotes Johnson that a disciple is a learner—one taught. Now we will show, first, that discipling, enrolling disciples, making or receiving disciples, does not necessarily include or imply previous instruction.

2. If it did, it would not destroy infant baptism or infant membership, but sustain it.

1. Then, discipling, in the Bible, does not necessarily include previous instruction. (1) The vast majority of scholars, Alford, Olshausen, Stier, Lightfoot, etc., maintain our views here. (2) The Bible completely settles it.

1. The teaching (*didaskontes*) is expressly named in the commission as coming after both discipling and baptism.

2. The whole economy of God's Government rested on this basis. Numbers iii, 28, "And the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary." That is, these infants were enrolled, even at a month old, that they might be, at the earliest period, instructed in, and impressed with, the weight and responsibility of their charge—discipled. But far more decisive still, is the fact for the fifteen hundred years preceding the hour the first commission of Jesus, even [Matt. x, entire, and the second one, to Gentiles as well; (*ta ethe*) "the Gentiles,"] up to the hour of this commission, always

when a disciple was made from Gentiles, from Moses till Christ uttered these words, his infants always were discipled —received in the Jewish Church—with the parent or parents. No one denies this. All admit it. Christ was a Jew. The twelve apostles were all Jews. People were thence forwarded to be discipled to Christ. But, Matt. xviii, 5, Christ, with a little child before them, young enough to symbolize innocence, not to need repentance or conversion, declares, "Whoso shall receive one such little child, in my name, receiveth me." Into what could little children be received? Does not this show an act of discipleship—receiving them in the name of Christ? But a learner, you say is a disciple. But Paul shows distinctly that people become such disciples or learners from infancy. 2 Timothy iii, 15, 16: "And (*apo brephous*) 'from infancy,' thou hast known the Holy Scriptures." He had been taught, then, by his mother, Eunice, in infancy—was a disciple, learner, taught. Here, even if Dr. Graves should sustain his position, that disciple implies antecedent instruction, the New Testament puts it in proof that in infancy this can be done and was done. This sheds additional light on the words "bring up a child in the way he should go; train them up in the nature and admonition of the Lord"—disciple them.

3. Christ shows that previous instruction does not necessarily precede discipling, in the most renowned and striking instances in the world.

Matt. iv, 18, 19, 21, 22; ix, 9, shows that in not an instance of discipling the twelve apostles did teaching of any kind precede the act of enrolling them as his disciples. Teaching all who came afterward at indefinite periods.

Hence we have 1st refuted all the positions of the Doctor; 2d, completely sustained our own.

Let us now put ourselves in the condition to appreciate and understand the commission; its limitations as well. It is to be understood in the light of existing facts, customs and laws. No one can deny this. How dare you baptize with water? Why not with oil, wine, ink, blood or syrup? Why with water? The commission no where names "with water." It simply says "baptize." But religious baptism had been "with water" from Moses, though other elements were used for baptizing, and now John limited it to water, as proselyte baptism always had done. It was only "with water." Hence this "limitation" remains, though not specified. The commission specifies no class save Gentiles, but no specified class of Gentiles. It does not name man, woman, children or infants. One class is as much specified as the other. Suppose we were to send out Methodist and Baptist missionaries to-day. We

would carefully provide for their finances, family comforts, select the field, arrange prospects, etc., but would Baptists specify what class to baptize? Why not? Because the habits, customs and well known practice of Baptists make it wholly unnecessary. They would disciple as Baptists. So these Jews. Suppose we were to send our teachers to organize public schools in Asia and Africa. What would the army of teachers naturally do? Receive just the ages to their schools they received here, unless positive directions attended ordering a different practice. For fifteen hundred years infants were always discipled with their believing parents, and the Jews knew no other practice.

But let us now review some facts developed at great length in proposition second, on church oneness.

We must keep it before us, that Christ and his apostles and disciples were all Jews. That he and they never disparaged the Bible. That they only complained of the Jews ignoring it and disobeying it. That he came not to destroy even the law of the prophets. We must remember that the apostles called each other Jews all the time (Gal. ii, 13, 14, 15,) and that Christ said, "Search the Scriptures." John v, 29, "That the Bereans were more noble than those of Thessalonica, in that they searched the Scriptures daily to see whether those things were so," which the apostles taught. What Scriptures were these? The old Testament. Not a word of the New had been written. The early Christians tested all apostolic teaching and practice by that Old Testament that many of you immersionists now hold in contempt. What said Paul, in the last letter he ever wrote, just as he was about to be offered up and the time of his departure was at hand? This was long after Pentecost—long after Gentiles were brought in. 2 Tim. iii, 15, 16, 17, "And that from a child [from infancy] thou hast known the Holy Scriptures, [when he was an infant, 4, 5, years old, not a word of the New Testament was written. This is the Old Testament of which he speaks; and mark what Paul says further], which are able to make thee wise unto salvation, * * All Scripture is profitable for doctrine; * * for instruction in righteousness," etc. Thus Paul speaks at the close of his life.

We must further recollect that the gospel and the epistles came in one by one, scattered through the world in distant parts; that whole communities of churches would have only the Old Testament, till quite the close of the apostolic age. Others would have one, two or three of the epistles, some one gospel, others a couple of gospels, or one gospel and an epistle, etc. Few churches, even fifty years after Paul's death, had

all of his epistles or the gospels. Nay, the New Testament was not finished till A. D., 96. Not for another hundred years did many churches have all the New Testament bound up together. The Old with an epistle or so, was their source of light, so far as the Bible went. The old Testament, then, was yet pre-eminently the source of their instruction. In the light of all these facts, let us now look at the surroundings of the Jews who received, 1st, a commission to operate among the Jews of the lost sheep of the house of Israel. (Matt. x.) 2d, a commission to all Gentiles. Matt. xxviii, 19.

1. We saw (proposition second) that, to go no further back, God had a church from Moses till Christ appeared in the flesh to restore the paths and raise up (*anoikodomæso*) rebuild the tabernacle of David (the spiritual church restored) that had fallen into decay—to rebuild the ruins thereof (Acts xv, 16)—for "I will set it up again" (*anerthoso*) set upright again, *i. e.* strengthen, establish.

2. Stephen (Acts vii, 38; Paul, Heb. ii, 12; xii, 22) applies the words "the church" to God's people in those times.

3. They were Spiritual. Christ was the foundation of their faith, its founder and finisher, the Spiritual food of all the pure and good. (1 Cor. x, 3–4; Peter, 1–9, etc., etc. This we established, speech first, proposition second.

4. That the word church (*ecclesia*), used by Christ and Paul, was borrowed from the Old Testament, used in the same sense exactly as there, and as in the Apochryphal writings of the Jews.

5. That they met after the captivity, not only in the temple, five centuries before Christ, and until Christ's day, in synagogues, as well as in temples, to worship, as we do, and to these "assemblies of the upright" not only the Old Testament and Apochrypha, but Christ and Paul apply the word "church." They had officers corresponding to our deacons, elders and bishops in the church; expelled members for immorality, as we do now, excommunicated, etc. All details were given in my opening speech on proposition second. Jesus Christ calls them "church" when he says, "tell it to the church." Matt. xviii, 17.) This is the second and last time Christ uses the word church, rapeating it in the same verse. All the facts he names in this connection were familiar, well-known matters among all Jews then, as not only his words imply, but the writings of the Jews abundantly show. (See Selden, Opera, vols. I and II, Sunedris; Lightfoot's Horæ Heb., etc.) He used the word church there for a single congregation or local assembly of the church that met in any synagogue, just as we all use it daily now.

6. Infants enjoyed membership in the church, and were all baptized. The fact of infant membership is admitted by all immersionists. See A. Campbell's Ch. Bap. 108, 109 sq; Carson, a Baptist, (and Dr. Garves' favorite, pages 233 and 234.

Over and again have we defined the church. Over and again Dr. Graves says we did not. We read elaborate definitions of it twice. We showed the Greek words meaning "called," "called out," "assembled." So it occurs constantly in the Old and New Testaments. That it is used in a secular and religious sense—the Hebrew and Greek words. That as a religious word it had a two-fold application; 1st. it meant all God's people—all in a saved relation to him. In this sense it often applies to all those in Heaven and those in such saved relation on earth through all time. It occurs as applicable to all such of earth, in all ages, regarding the church as a unity. (See prop. 4; where this was elaborated also.) To this the most eminent Baptists have always adhered, though Dr. Graves and his adherents repudiate it. We quoted Bunyan, Ripley, etc., that any number of these may congregate, assemble and organize themselves, and as such form a local church—congregation of God's church.

Now these people are not a church because they congregate, assemble, etc. Not because they do this and are baptized, take the Lord's Supper. These are not the *diferentia*. Unconverted people, wicked mockers, Pharisees could do all these things. In what, then, consists true membership? Wherein have they membership? Not by virtue of identity with a local congregation, for that does not of itself constitute membership as just seen. Real membership, then, exists in our relation to the spiritual church—God's family, and any part of that family assembled, etc., constitutes a church in the local sense, as used in Matt. xviii, 17, etc., and often by Paul, James, etc. Hence Christ is the Head. It is in Christ we have membership—there alone. Here is where Baptists of to-day, and their writers, are in such confusion; in a perfect muddle. They have no clear conception of the church; no well-defined ideas of it. Now, while actual, real membership exists in the One universal church, its ordinary recognition or outward manifestation is through the local assembly of his people. Here ordinances are administered, membership recognized, and through these local assemblies all official action originates, directly or indirectly. All these matters were fully developed in former speeches, which see.

We showed formerly (prop 2, sp'ch 3d) that when Israel went out, laws were made for Proselytes—the first thing done, Ex. xii, 47. 49; Num. ix, 14; xv, 15, 16. No baptism had yet

been named or ordained. Only circumcision is yet named, and the Lord's Supper, Ex. xii. Mark you, it says "One law" shall be for both; "One ordinance, one law and one manner shall be for you and the stranger that sojourneth with you." Here we see that the Jews and Proselytes were to be one in manner, law, ordinances. If Jews baptized, Gentiles had to be baptized. Lightfoot and others failed to notice the fact that the law for Proselytes was made in full before baptism was ordained, or named, (as it is not named till Exodus xxix: xxx: 18, 22, nor enforced till Lev. viii, 6), the Proselytes came under the same rite of baptism as all Jews.

7. All their infants were baptized—Jews or Proselyte. We give now just one example, Joel ii, 15, 17, as exhibiting the practice:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify (*ecclesian*) the church" (congregation in James). What does all this mean? What is up? How did the Priests "sanctify the church?" Paul and Moses tell us—Heb. ix, 13, where the water, in which the ashes of a heifer, "sprinkling the unclean, sanctifieth to the purifying of the flesh." Num. viii, 7, "Thus shalt thou do unto them to cleanse them, sprinkling water of purifying on them." See also Num. xix, 9–18; John ii, 6.

But the sprinklings of Heb. ix, 13, and those v, 19, 21, are called by Paul "diverse baptisms." The word *diaphorois* means different in kind, different sorts. The elements were diverse, three or four in kind he names. The objects were four in kind—people, the book, the tabernacle and vessels of the ministry. Hence they were "diverse baptisms." Here, then, we have in Joel, the Priests baptizing the church on a most solemn occasion—sprinkling water upon them.

Well, says one, I've often asked for baby sprinkling—said it was not in the Bible—is that a case? Let us see. 1. We have the church. 2. They are sprinkled with water. 3. Paul calls it baptism. The mode has been settled already. We read on in Joel—"sanctify—[i. e., sprinkle water of purifying upon—baptize] the church, assemble the elders, gather the children." Oh, says one, that is it, is it? They were great big fellows—we baptize them—we want babes—unconscious babes—not eighteen years old children. Very well, I have not finished yet. And "those that suck the breasts"—how old are they? Are they eighteen years old? "Let the bridegroom go forth from his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord weep, * * * and cry spare thy heritage, O Lord," etc. Here, most conspicuously, was there a great baby sprinkling, called by Paul baptism.

Now, then, we have the church: infants in it; infants baptized. Then, 1 Cor. x. 1, 2. all our fathers were baptized (*eis*) unto. You say unto the recognition of Moses as their leader —by God's baptizing them he meant to commit them to Moses as their lawgiver and leader. But the infants were baptized, thousands of them. in this the first recorded baptism of water in the world, and by the Almighty committed to Moses as their leader and legislator. They, of all others, were most dependent. And Paul says they were all baptized. All who were entrusted to Moses' leadership or protection. Hence we do not need the admission of Carson, A. Campbell, etc., that infants were in the Jewish church. All know that. When Christ came, when He gave His commission, for fifteen hundred years the Jews had made disciples from Gentiles. In all cases all infants were brought in with the parents. In no instance was an adult proselyte ever made in which the infant was left out. In all cases for fifteen hundred years, their babes were baptized. Under this state of things Christ says, "Of such is the Kingdom of Heaven." "Whoso receiveth one such little child in my name," etc. Under these circumstances He gave the commission; you, who in all cases for fifteen centuries have discipled infants with their parents, baptizing both always: one manner, one law, one ordinance for them as for you; who baptize yourselves and infants—go now and "disciple the Gentiles" as well as restore the lost sheep of the house of Israel, and baptize them; just act as we have acted—recognize the infants as you have always done. Had Christ, Paul, and the twelve taught that in this respect a new law obtained, what a storm of indignation would have burst upon them on that issue! Paul was repeatedly arrested, tried, answered to the charges. Acts xxii, xxiiii, xxiv. xxv, 2, 26, yet no such charge could be brought. But it is answered:

1. There is no record where John baptized a babe. We answer (1) Nor is there where he ever baptized a woman. Yet is that a reason for not so doing? (2) Nor is there any record that he baptized boys and girls: yet you do. (3) He baptized unto repentance and that Christ might be manifest to Israel; hence so many advocates of infant baptism think that John did not baptize infants because his baptism was unlike that of Christ and his apostles.

2. But there is no account where the apostles ever baptized infants. We answer. 1 Nor is there any record where any one of the twelve apostles ever baptized anybody. Not a word in the Bible tells us of a single case. 2. You baptize

children, yet you find it no where said in the New Testament that children were to be baptized. (3) Infant circumcision was practiced in the apostolic church constantly during all the apostolic age. Yet there is no recorded case of an actual occurrence of infant circumcision during the whole age. See Acts xv, 1–17; xxi entire. (4) There is no recorded case of a woman taking the Lord's Supper, and we know only full grown men, apostles at that, took it when it was ordained. Matt. xxvi, Mark xiv. Hence these objections amount to nothing at all.

3. But Paul did baptize several parties, yet is there no record where he baptized an infant. Well, they and Paul baptized Stephen's household, baptized the household of Lydia, all the household of the jailer, the household of Stephanus—the old Apostolic Version, the Peshito, renders it "her children," all his children were baptized," etc. Well, but they say there were no infants in any of the eight household baptisms. Very well, then, if you are sure of that, that is a sufficient reason why Paul did not baptize them. If there were babes in them, they were baptized. If there were none, that is the best reason why they were not. Just have it your own way. We have apostolic authority for baptizing "all that were in the house" of such believers as the jailer.

As to the cases of baptism, records, etc., we add further:

1. There is no record where any one of the twelve apostles was baptized.

2. There is no record where Ananias, who baptized Paul, was baptized.

3. There is no record where the seventy whom Christ sent out were baptized.

4. There is no record where the one hundred and twenty of Acts i, were ever baptized.

5. There is no record where John the baptizer was baptized.

6. None where the vast multitude of devout people on whom the baptizing spirit fell, Acts ii, 5–9, were baptized with water.

7. No record where Stephen or Philip was baptized, or any of the seven deacons.

8. There is no record where any Jew was ever baptized in New Testament apostolic history, only such as had actually rejected Christ and his authority. This speaks volumes; a matter, like so much of the above facts, unnoticed by writers and critics.

In the face of the omissions of so important a character as the above, had we a right to look for the special naming of infants in apostolic history?

Two points alone remain to be noticed. The objection is to proselyte baptism before the apostolic day, and the treatment the history of infant baptism received at Dr. Graves' hands, (the kind their writers always give it,) when I had no chance to reply, he reserving his views till his last negative speech, in violation of our rules. I let it pass as I knew it could be attended to under this proposition. He said that the word Tertullian used (*paidulus*) meant a child and was meant simply for large children, minors, etc. So Orchard, Ford, Robinson and their historians all treat the matter, and declare that not till in the fifth or sixth century was infant baptism prevalent in the church.

To a historian who is honest, candid, such statements are so monstrous, so reckless, so wickedly grotesque, that one hardly knows how to characterize or reply to them.

As to proselyte baptism, the facts, the quotations, etc., were formerly put on record. The objection to it is that Josephus, Philo, Onkelos, Jonathan, Ben Uzziel and the New Testament do not name it. Their silence, therefore, is urged as the only proof against it. To this we reply:

1. Silence is not proof against historic records that are reasonable and consistent.

2. Josephus several times does refer to it undoubtedly, as well as the New Testament, e. g.. John iii, 5. This was elaborated in the former proposition, and never touched by the Doctor.

3. Their silence, were it so, is no proof, since we saw so much silence on baptism already referred to.

4. Onkelos, Jonathan, etc., were merely very literal translators; the first of the Pentateuch, the other of the Prophets, and it did not lay in their province to discuss anything, but to translate the Bible into Chaldee.

5. Eusebius, Socrates, Theodoret, Sozomon, Evagrius, etc., and hosts of Fathers—Latin, Greek, Syriac—who wrote when all admit it was in full practice among all the Jews, never named it at all. They discussed baptism, treated of it; Fathers like Origen, Pelagius, Cælestius, Augustine, etc., discuss why it was universally practiced. Yet in all, never refer to the practice of the Jews. Why could not M. Stuart and others have noticed that fact on the silence question?

As Dr. Graves said what he did in his closing speech on the second proposition—Infant Baptism—we now quote from Pelagius, Augustine, Cælestius, to show you what is the testimony in the fourth century. Pelagius was a Briton, born and lived in England. He was accused of heresy on depravity. Augustine held to "total depravity, inherited depravity." He

appealed to the universal practice of the church on a well known rite—baptism of infants, and as he believed regeneration was effected by baptism, he appeals to the universality of the practice as a proof that the Bible taught depravity, and that infant baptism was practiced to effect their regeneration and remission of Adamic sin. Here are his words: "Which the whole body of the church holds, as delivered to them, in the case of little infants baptized; who certainly cannot yet believe with the heart unto righteousness. . . .

And if any one does ask for divine authority in this matter, though that which the whole church (*universa tenet ecclesia*) practices, and which has not been instituted by councils, but was ever in use, etc., (Wall 1, 159), he tells of their "crying and noise," "baptized when infants (*infantes*) or children," (*pueri*), interchanges *infantes* and *parvuli* of "those in whose hands they are brought," offered not merely by parents, but even masters of infant slaves offered them for baptism (1, 165). In the face of hundreds of such facts Baptist writers and Dr. Graves deny they were infants!! Pelagius, denying infant depravity, was charged with being in a dilemma. You baptize infants—the whole church does. It was apostolic, not instituted by councils. Where is the ground for such practices, if not for remission of Adamic sins? Pelagius maintained that it was not for that, for infants were not guilty, and could not be; but that while they were not liable to hell, yet they could not enter the kingdom of heaven unless baptized. Here are his words: "Men slander me as if I denied the sacrament to infants, or did promise the kingdom of heaven to some persons without the redemption of Christ, which is a thing that I never heard, no, not even any wicked heretic say." He then cites John iii. 5, with comments—in a word, "who can be so impious as to hinder infants from being baptized and being born again in Christ, and so make them miss the kingdom of heaven? etc. Who is there so impious as to refuse to an infant, of any age whatever, (*cujus libet ætatis*), the common redemption of mankind?" etc. (Wall 1, 279). Coelestius, the follower of Pelagius, but more extreme in denying depravity, says: "We own that infants (*infantes*) ought, according to the rule of the universal church, and according to the sentence of the gospel [i. e., John iii. 5, as they held it], to be baptized for the forgiveness of sins." (Wall 1, 280–1). He then urges it is not original or derived sin, Adamic, but admits of such words "remission of sins," to infants, "that we may not seem to make two sorts of baptism." We could multiply endlessly, almost, these quotations from nearly all the fathers, but it is needless. No man of candor and scholarship has denied or

will question these facts, for the language is too plain. Notice how they speak. Origen speaks of them as "but a day old," and "have no sin of their own," as do others. Chrysostom says, (*ta brephœ*), "Infants that have no sin are baptized."

They interchange *parvulus* a little child, diminutive of *parvus*, a child, with *infans*, an infant. Where Pelagius says *parvuli*, his friend and Admirer says *infantes*, infants. Their opponent, Augustine, tells how their mothers carried, brought, presented them "in their hands," that they had no choice, interchanges *infantes* and *parvuli*, infants and little children. Not only this, but as Tertullian lived in North Africa, hence Pelagius, of England, had never heard of his short-lived opposition. Origen, who lived in North Africa, the most learned of all Greek fathers, gives their age "as a day" when needing baptism. In North Africa, where, at that time more colleges, more schools, more extensive libraries, more grammarians and teachers flourished than on any spot on the globe; where, A. D. 381, the Bishop of Alexandria was as influential almost as an emperor; in North Africa, A. D. 251–53, the council of sixty-six bishops decided unanimously that it was not necessary to defer the baptizing of infants till they were over eight days old, the question being put by Fidus whether they should wait that long, that being the only question on the subject before them.

This is the most intellectual, cultivated part of the church in that age. The great Cyprian, the most noted of all Latin fathers of that age by far, was in it. No discussion was sprung, no question raised as to its apostolicity. No part of christendom is hinted at as not practicing it. This is A. D. 253. They name the ages of the infants "four or five days," not necessary to wait till they were eight days old. Yet Baptist writers, published and eulogized and endorsed by Dr. Graves, tell us that only minors, people under age simply, are meant by the *parvuli* and *infantes* of these fathers! Now, the church unanimously baptized, A. D. 253, infants. Origen, writing A. D. 215, shows it was unanimous in his day, and he, the greatest tourist of his age, the child of Christian ancestors since the days of the apostles. Tertullian, A. D. 190, shows it to have been universally prevalent in his day by the manner of his opposition and style of argument. See my speech on history of it, second proposition. Irenaeus, A. D. 166 to 180, Hippolytus, 220, on heresies, never hint it as an innovation or heresy. So it came not in practice in their day. Irenaeus, born four years before John the Apostle died, names it as a universal practice in his day, under the term regenerated—"infants, etc., are regenerated unto God." On the testimony

of Irenaeus, Tertullian and Origen, we refer to the speech above alluded to where it is full. We see that infant baptism was in the church everywhere in Origen's day, Tertullian's day, Irenaeus' day. It could not have come in during any period subsequent to the apostolic day without producing a vastly different record and series of facts from what we have, for it implied a complete change, 1. In the doctrines of the church; 2. In its practices and the design of its ordinances, from the immersion stand-point.

Dr. Graves objects that it is against the symbolic import of baptism. But here he errs, as usual, on this subject. He makes baptism a symbol of death, burial, resurrection—that it is an actual entrance into the church, a gate, a door, and a sign. Ingham and others make baptism to be seven things; indeed, they make it a little god. It is everything—a bundle of absurdities and contradictions. Confusion reigns here. Now water, the world over, in all ages, has symbolized innocence. So David, and later Pilate, washed their hands, symbolizing innocence. All history shows this. Hence it comes to represent the pouring on us of the Spirit, by which we as transgressors are made pure that we may be innocent before God. From the beginning of baptism in Moses' day it symbolized that innocence and qualification for approach to God that all need. Hence priests and people approaching the altar had to baptize or be baptized before going into God's presence in the tabernacle or temple. But all infants are innocent before God. They inherit a fallen, depraved nature, and have that moral taint which all men have; but it is not guilt or sin in the sense of transgression—is not sinful. Christ removed all condemnation that came as the effect of Adam's transgression, as Paul (Rom. iii. entire,) teaches. Hence we are responsible for the deeds done in the body. We teach that no infant is in infancy liable to be lost. All are in a saved relation, and can only be lost by actual transgressions. As to what takes place in them or us in death God has said nothing, and to be wise above what is written is very unwise.

Hence infants are the most proper of all subjects of baptism. In baptizing adults they may be fit subjects or may not. We can't read their hearts. But infants I know are innocent, and "of such is the kingdom of heaven."

Making baptism a symbol of death, etc.,

1. Violates its whole historic import, for never on earth, among any people, did it have such meaning.

2. It represented the Spirit's action in purifying man's moral nature, the source of life, not of death.

3. John's baptism was "with water," "unto repentance," not death. Its general object was that "Christ might be made manifest to Israel."

4. Dr. Graves says there was no church in John's day, hence baptism could not be the door or initiatory rite into a thing that did not exist. He admits that those who first constituted the church came in without this process; were organized on the Mount, where no one was baptized. Where, then, comes all this nonsense about initiation, initiatory rite of baptism? etc. But he says our Discipline has it in the ritual. But we can use that or not; it is not our faith, our creed, our doctrine. Some believe it, most of us do not. I repudiate it out and out—the initiatory business.

Look, then, here are the facts:

For 1,500 years infant baptism was the practice. For 1,500 years infants were a part of the church. We could carry it further back, as formerly we did, but need not. For 1,500 years all Gentiles coming into the Jewish church had their infants discipled. No exception ever occurred. With these precedents, Christ, a Jew, commands twelve Jews to "go, disciple all the Gentiles," as already all Jews had been included in their field of labor, (Matt. x. entire), baptizing all they could disciple. Hence, as the great Dr. Bledsoe truly says, the commission ordains infant baptism. It does not specify any class. It does not specifically name any class. But such a command, under such existing practices and doctrines, was a continuation of it by positive command. But to establish Dr. Graves's position he must

1. Destroy the church in which Moses, Abraham, Abel, Christ, the twelve, the seventy, the one hundred and twenty, the devout and pious on Pentecost, before the three thousand were converted, had membership.

2. Organize a new one, which he can never do.

3. On radically different principles from all the past.

4. That the principles are so radically revolutionary that they eject all infants.

5. He should then show us at what age a child dare be baptized—becomes so responsible that its faith entitles it to baptism—to make the matter safe to it as well as to the church.

Yet not one of these things has been done, nor can be. We have demonstrated the fact that the commission was as much a command to baptize infants as it was adult believers.

DR. GRAVES' SECOND SPEECH.

MR. PRESIDENT.—Paul evidently had this idea in his mind when he asked were ye baptized *eis ton onoma*, into the name of Paul? and said "I thank God that I baptized none of you save Crispus and Gaius, lest any should say I baptized *eis to emon onoma*, into my own name."

"Is Christ Divided? was Paul crucified for you? or were ye baptized in the name of Paul? And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."—I Cor. i. 13, 16.

From the force of this expression *eis to onoma*, alone, we learn that Paul baptized no infant or unbeliever in the households of Crispus, Gaius, or Stephanas, for he baptized *into the name* of the Trinity, and no infant or unbeliever could make the requisite profession.

In I Cor. x. 2, we meet with the expression *eis ton monsen Ebaptizante.* If my opponent will again claim that infants should be baptized because they were in the families of the Israelites when they were here baptized, I answer, his argument proves too much; for it would embrace all ages and all *characters*, with the bodies of the dead, for they were carrying these along with them. But here starts up the *eis ton monsen*, like sword of cherubim turning every way. Only those were baptized here who could be and were baptized *eis ton monsen*, "the fathers" alone—adults of Israel. I will read one or two authorities to fix the force of the phrase "*eis to onoma*" in your minds.

"*Eis hen soma.*"

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"—I Cor. xii. 13.

The apostle does not say some of the members of this church had been baptized "*eis hen soma*" but that all who had been baptized had so been, and whatever this phrase implies, every one baptized up to this time in Corinth had made the profession or voluntarily entered the relation. Now then by a reference to the context, we learn this phrase means that in one and the same spirit that dwelt within and animated them, *i. e.*, the spirit of faith and of obedient submission to Christ, they had all been baptized into one body—the Church—and had been made to drink into the same spirit.

From all these similar phrases there is no avoiding the conclusive force of *eis to onoma* in the commission. It carries along with it *two ideas*, an immersion and a *profession* of personal faith.

But returning to the commission we have another command: "*di daskentes autous*," "teaching them." All are agreed that this verb means to teach. If the position I have previously noticed, that *baptizontes*, is a modal participle following and explaining the verb *matheteusate*, which was taken in order to avoid the necessity of instructing the infants before baptism, then is this participle modal also and it certainly demands that the subjects of baptism be taught. Teaching them, whom? Evidently all those who had been baptized! If they were commanded to baptize an infant they were equally commanded to teach it,—to do what? Observe all things whatsoever I have commanded you. Among these "all things," no one will deny that the Lord's Supper was included. They were then to teach all whom they had authority to baptize, infants as well as adults, the unbeliever as well as the saint, to observe the Lord's Supper Will Eld. Ditzler accept the logical conclusion of this premise? He will not carry out the commission as he interprets it. He will not bring his mindless infants to the Supper, and teach them the meaning of the emblems and give them to eat. Why not? Think of it, he denies to more than half his legitimate members one of the ordinances of the church. The Catholics administer only one kind to the *laity*. Methodists deny both to the majority of their own members.

Let us notice the mountain strength of this commission against infants and unbelievers.

1. It commands that the subject should be discipled, Christianized, which alone can be done by instruction. But the infant cannot be discipled, and therefore it is excluded by the very terms of the law. It cannot be baptized. To do so would be to violate the express letter of the law.

2. Those taught, discipled, must be baptized into the name of the Trinity. I have demonstrated to you that an infant cannot be baptized into the name of the Trinity or into any other name or thing on earth, for the phrase implies and demands a profession of faith and subjection, which no infant and no unregenerate person can make, and therefore no infant or unregenerate person can possibly be baptized under this commission. To them it would be a meaningless ceremony, to every intelligent Christian profanation of the ordinance, and in the eye of God a gross violation of the law of baptism.

3. Those baptized are to be immediately taught to observe Christ's commandments and infants can neither be taught nor can they obey, and therefore, are no less than four times excluded by the very express terms of the law, sufficient evidence to my mind of its verbal inspiration. The Omnicient Savior knew what service the advocates of infant baptism would try to force this commission into, and hence every word he used he made a most effectual guard and prohibition of it.

If it is claimed that it means only on the authority of the Trinity, let them show the authority not in example, but the express *command of Christ*, for so our proposition reads—

BELIEVERS IN CHRIST ARE THE ONLY SUBJECTS CHRIST COMMANDED HIS APOSTLES TO BAPTIZE.

Mr. President, I am worn out with my opponent's triffing with propositions he is professing to discuss by refusing to define the terms he uses, and using terms of double or ambiguous meanings, and always discussing some other proposition than the one really in debate. He has done it in every instance in open violation of the rules governing this debate, and he has observed the same course thus far on this proposition. Now with all the emphasis of earnestness, I demand that he discuss this proposition and show us when he rises, where *Christ has commanded* the baptism of any but professed believers. There is no place for inferences or analogies or examples, under *this* proposition, but for *commands* only, and only for Christ's commands at that. Will he show one, and will you all listen for it.

I will now read the law as recorded by Mark:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark, xvi. 15, 16.

How divinely transparent the meaning of this law. Language could not be more specific, unambiguous, and plain to the most simple, as the way-faring man, though a fool, need not err in understanding it, and would not doubt one moment as to whom Christ commanded the apostles to baptize.

There is a principle of interpretation in all law, which is as old as the Justinian Code. It reads, "*expressio unius est exclusio alterius.* The specification of one thing prohibits every other. Now apply this to each phrase of this commission.

"*Go.*" He forbade them by this to remain in Jerusalem or settle permanently on any one place. He constituted his apostles itinerant missionaries, and forbade them to become pastors. They were missionaries most emphatically. *Preach, karuxate, proclaim*, as does a herald or public crier. This for-

[illegible]

[illegible]

[illegible]

the law? Were they not forbiden to baptize in any other names and simply because these names were specified.

When God commanded Noah to make the ark of *gopher* wood, did he not forbid him to make it of any other? would he not have violated the command had he made it of white pine or hickory? Apply this self-evident rule.

In Matthew's commission Christ specifies the *discipled* as the ones to be baptized. Did he not forbid them to baptize the undiscipled? the untaught? Mark says he commanded those believing, to be baptized. Did he not therefore, forbid the baptism in *His name* of those who *do not* and those who *cannot* believe? you know, and every thinking man knows, that he did. I therefore affirm, and no man can successfully deny it, and no man would do his intelligence and fair-mindedness any credit by attempting to deny, that Christ *positively forbade* the baptism of any but a believer. To say that this law does not prohibit the baptism of an unbeliever and of a non-believer, is to say that positive law means nothing.

If a cloud is supposed by any one to rest upon the law, owing to translation or otherwise, then we may properly ask if the same lawgiver has indicated his will elsewhere touching the same thing or by his own acts or his practices. Though there rests no cloud of doubt or ambiguity upon the commission, I will refer briefly to these other sources of proof.

The first officer He ordained to administer His baptism, was John the Baptist. "He that sent me to baptize—immerse in water." The act that this officer performed was the first instance of Christian baptism within the lids of the Bible We have not the very words of the order, yet we can learn whom Christ authorized to be baptized by observing those whom He did baptize.

We find he observed the very order found in the commission. 1. He first preached to the people. 2. He baptized only those who became disciples to his doctrine, and gave him satisfactory proofs of repentance toward God and faith in Christ, and none others. Others came and requested to be baptized, but he forbade them until they brought forth fruits meet for repentance. That he baptized no infants, is universally confessed. I know not a Pedobaptist of any note that claims that John baptized infants. This is clear and conceded. But Alford and other Pedobaptist scholars agree with me that the commission was but an enlargement, without change of act or subject, of this first law to John. Therefore it was intended to be limited to believers, if any one claims a doubt.

2. Christ taught upon this earth three and a half years, and in all his public ministry, we find no instance of his practicing infant baptism. They brought them to him as they were wont to bring their children to those whom they esteemed as prophets and holy men, praying Him that He would lay His hands upon them and pray, i. e., invoke a blessing upon them, and this he did; and we find his disciples rebuking those who brought them, thus proving beyond question that they had not hitherto received infants to baptism or into their number. Here seems to have been the place for Christ to have instituted infant baptism, if he intended it for the practice of His church, or if it was already substantially in existence under another form or name, as circumcision, or proselyte baptism, to have explained the change of any former rite to that of water baptism, but he did not, and therefore he did not design to have such a practice known in his churches.

3. But then we have the *plain, primitive* teachings of Christ upon this very question. Nicodemus, a Ruler and Rabbi, came to him by night, to learn from his own lips the qualifications that he must possess to be his *disciple*, and a member or citizen of his earthly kingdom. As certainly as Nicodemus believed Jesus to be the Messiah of Israel, he did believe that he had come to set up a visible Kingdom upon it, and that he required all his friends to enter and possess it. All the Prophets that had prophesied of the Messiah, had foretold that he would establish a visible Kingdom on this earth at his coming. The Covenants with Abraham, and with David, secured to him both a kingdom and a *throne*, here on this earth. Nowhere in all the Bible is it so much as intimated that Christ has ever had or ever is to have a Church, or a Kingdom in *heaven*—or anywhere else than upon this earth. Christ's Church or Kingdom, in the skies, or in heaven, is a mere *idealism*—a fancy as unsubstantial as it is unscriptural and absurd. The idea has done more to confuse and enable false teachers to misteach and pervert the Word of God, than any one thing known to me. And the idea that the phrase "Kingdom of God" in John iii. 3 and 5 means a kingdom of some sort in the skies, or in the heavens, has wrought a tenfold greater evil on this earth, than all the wars or woes, floods or famines that have ever wasted or desolated it.

It has been from the beginning the foundation of Ritualism of every form and phase. It was the first corruption of the fundamental doctrines of Christianity subsequent to the death of the apostles. It gave birth to the doctrine of baptismal regeneration, the necessity of baptism to salvation and to infant baptism. In every Pedobaptist creed or Ritual, you will find

this passage quoted in order to prove the necessity not only of the baptism of adults but of newly born infants, in order to their salvation, "the Kingdom of God" taken to mean the presence of God in the "heaven of heavens." It is a matter of profound mortification and regret, that some Baptists have given up the faith of their historical ancestors and learned the language of Ashdod and Philistia touching this passage—That Christ did not mean by the "Kingdom of God" here, the abode of his Father or a kingdom supernal, we learn from his own words in verse 12. If I have told you *earthly things*, and ye believe not, how shall ye believe if I tell you of heavenly things." This kingdom was one of the *earthly* things, existing in connection with this earth, as opposed to something *heavenly*, not connected with this earth. It must therefore, have been that kingdom that had suffered violence from the days of John—it must have been that kingdom that publicans and harlots were entering, and which priest and scribe were attempting to shut up—it was then for the first time "at hand" that it had "come nigh", yea, upon the Jewish people and was there among them and offered to them. This fact admitted, because it is a fact, there we learn the only and essential conditions of membership according to the will of Christ its King and law-giver.

I. In every case, a birth from above, a Spiritual renovation of our nature and affections, makes us as much new creatures as though we had been reborn naturally. This is a prerequisite in every case. Then 2, in addition to this, and because the *birth of the Spirit does not introduce any one into any Kingdom that Christ owns as his*, or had any knowledge of—such an idea or fancy had not been originated in His day. In order to enter his kingdom to become organically incorporated constituted into His body, which is His church, a man must be born of water—immersed, baptized. For this, like the birth of the Spirit, was among the things denominated by Christ as earthly, because in connection with man and things—his earthly kingdom—that are on the earth and the effects of which were known, seen and felt *here*.

This declaration of Jesus to Nicodemus forever determines who can be baptized by His will and command, the truly regenerated by the Holy Spirit only, those really born again, and from *above*. Baptism is not appointed, as Wesley and Campbell and all Ritualists and Episcopals from the days of Tertullian have taught to be the means *ordinary* or *particular* by which this new birth is to be effected or secured, but it is a Spiritual relation that must, in every case, exist and be enjoyed. before any one, young or old, is entitled to receive water

baptism, the only act by which one enters the Kingdom or Church of Christ. This one passage, rightly interpreted, is the death of infant baptism as it is of baptismal regeneration as taught by Catholics and Campbellites, by both the Protestant and Methodist Episcopal Hierarchies—falsely called churches. Christ, in giving his commission, certainly did not contradict his teachings recorded here. But finally, the design and essence of Christian baptism can only be fulfilled by a believer in Christ, and therefore, Christ could not have commaned the baptism of unbelievers, and mindless infants, since, as subjects, they would render his ordinance worse than a meaningless ceremony. The essence of Christian baptism is the profession of a personal, not a proxorial or parental faith in Christ, and an entire consecration to his service. Neither infants nor unbelievers can profess this faith, or relation, for it does not exist. The *design* is to symbolize the death, burial and resurrection of Christ, and personal union of the subject with Christ in these—death, burial and resurrection with Christ, and to walk in a new life. Neither infants nor unregenerate persons can meet the symbols of Christian baptism, and it was not therefore designed for them. This is confessed by hosts of the most eminent Pedobaptists.

Against this argument my opponent has no defence whatever, and has made none whatever. Admit an infant or an adult sinner to baptism, and what a farce you enact in the name of God and in the sight of all men. There is no faith in Christ, no death to sin, no resurrection to newness of life, no rising with Christ through the faith of the operation of God, no renewing of the Holy Spirit, and no answer of a good conscience towards God in connection with it. I conclude then in the language of a distinguished Pedobaptist, Dr. L. Lange, professor of the University of Jena: "All attempts to make out baptism from the New Testament fails. IT IS UTTERLY OPPOSED TO THE SPIRIT OF THE APOSTOLIC AGE, AND TO THE FUNDAMENTAL PRINCIPLES OF THE NEW TESTAMENT."—*Infant Baptism*, p. 101, and in the language of Lange, the renowned commentator: "Would the Protestant Church fulfill and attend to its final destiny, the baptism of new-born children must be abolished. * * * It cannot, on any point of view, be justified by the Holy Scriptures."—*Hist. Prot.*, pp. 34, 35.

(1) "No religious service can be acceptable to God if He has not enjoined it."—[Dr. J. Brown.

(2) "There is not any express command in the Holy Scriptures concerning the baptism of infants.—[Stapferus' Theol., Polem. cap. 3, § 1647.

(3) Therefore Infant Baptism cannot be acceptable to God.

DR. DITZLER'S SECOND REPLY.

GENTLEMEN MODERATORS:—Dr. Graves now is in the lead, can just select his own methods, New Testament, Old, or any. We will be with him in each, in all.

But now, when the Doctor has his own way, was going to explode everything in this question, lo, he simply relies on the light and airy weapons he had up before, called syllogisms! Surely Dr. Graves knows that not a single one of these assertions is a proper syllogism, not one. He assumes as true a matter he has not shown to be wrong, cannot. Yet here is what he calls a syllogism: "Infant baptism is contrary to Scripture, infant baptism is wrong," etc., and then proceeds to make deductions! Now he has just that one thing to do, prove that it is wrong, prove that it is contrary to Scripture. If he will do that, he has no need of syllogistic forms to enforce it; we are crushed on this proposition the moment he does that. But that he has not done; no, not even made a flaw in all my argument, not to name a breach. He has not disproved a single point, exposed a blunder or error anywhere.

He names H. W. Beecher's testimony against infant baptism as a Scriptural ordinance. Who has any respect, or ever had, for Beecher's theological views? Not Dr. Graves or myself certainly, nor any other student or scholar. Beecher is a fine declaimer, good exhorter, but never knew what theology was, nor does he care.

As to authorities, the vast majority hold it to be Scriptural. Nearly all the greatest so hold. Lightfoot, Buxtorff, Schaetgennius, Wetstein, Witsius, Beza, A. Clarke, Watson, Wesley, Calvin, Wall, Alford, etc.

As to facts, it is far better to submit to our audience the facts in the cases, and let them decide, rather than to tell them what so and so say of it, when two to one, often five, ten, twenty to one, are of the opposite view. Hence the proper way is to submit to the people the facts, the Scriptural arguments, and let them weigh the facts for themselves. This has been our course during all this debate, and only quoting the authors where lexical use is called for, real historic records, or to offset where he quotes authorities. The Bible is the book to settle this question. Next to that, early history when it was so near the apostolic age as to be decisively forcible.

He says you cannot infer law. That is not in dispute. We can infer the meaning, the intention of law, infer our relation to, and duty under it. That is the point. The commission is the law. But everything is there left to inference. Go, on foot, on horse, carriage, cars, any way possible, go. Disciple as you have always been accustomed to disciple in the church, it is the church by its Head, Christ, that sends you. As to inferences,

1. You immerse wholly on inference. The word is not in the New Testament. You infer from your understanding of its import, that of its many meanings, that is the one to be seized on and held as the meaning of the law.

2. You and I are baptized on inference. The command is to the baptizer, not to the baptized. Yet by legitimate inference, we feel the force of the command.

3. It is you that rely on inference. We proved that there was a spiritual church, with infants in it, and they were baptized. You turn round and infer from John iii. 5, Heb. viii. 9, 1. That that church was destroyed. 2. A new church organized. 3. On radically different principles, leaving out the infants. There is where heavy inferences come in, not a word of fact supporting it.

The way each has acted on each new proposition shows who is satisfied, who not, with how they went. We did not fill up time exhorting.

As to his tract, it was settled in a former proposition. He has not dared to try to meet the facts.

As to express authority, the commission does not expressly name any class whatever. It does not expressly name men, women, boys, girls, children, yet you baptize all these on inference. Indeed, literally it would exclude all Jews from baptism. It reads, "Disciple (*ta ethnee*) the Gentiles, baptizing them," etc. Yet from precedents and teaching you infer it includes Jews also, and very properly. Yet it is all inference. Now why do these men so disparage inference when they are so dependent on it? He has not an express word for immerse for baptism, yet he will deter you from his church on an inference of his own. He has no express mention of a woman taking the sacrament in the New Testament. Yet he admits them.

He quotes Dr. Johnson that a disciple is "one who learns." So we showed that Timothy was taught, and "learned" the Scripture lessons taught him (*apo brephous*) from infancy. 2 Tim. iii. 15, 16. Hence, according to Paul, you can disciple infants. Hence the commission commands infant baptism, by his own admission.

He says in our baptism we profess our faith, and quotes Rom. vi. 3, 4, to prove it.

1. It says not a word about professing of faith. Hence he makes an inference on an inference, yet has no support for either.

2. He cannot find where the Scriptures say that we profess our faith in our baptism, nor anything of the kind—not even the spurious verse of Acts viii. 37.

But he now makes the celebrated passage—"buried by baptism into death" now to be simply a profession made in baptism. He gives up mode as its import really—the "into" is simply a profession of faith! Now if this is "literal water" baptism, then it is saving, regenerating, for it puts us "into Christ, into His death," and by it we are "born together in the likeness of His death." It does not say baptized into a profession of Christ. By his own position they profess Christ, faith in him, yea, regeneration, before they are baptized. Hence they have already professed faith in him before baptized, from his stand-point. You see his views of this passage are utterly untenable—all wrong, and he has gone back on his former exposition of it. We clearly understood him to affirm that by the baptism of Rom. vi. 3, 4, people were "baptized into Christ."

And now comes up the old objection that it is not named in the New Testament. This we met already and may touch it in our last speech again. We pointed to the fact that infant circumcision was practiced during the whole of the apostolic age, yet not a single case of such circumcision is named or recorded during that age.

Eis comes up once more. It often means in respect, in reference to, expressing a mental aim or intention. Its primary meaning is "motion towards, to, unto or into." So Liddell and Scott, Kuhner, Passow, Butmann tell us, and all the facts and philology prove it.

We have now replied to all we deemed worthy of notice. Indeed, all these matters had been gone over before.

I want to call your attention to one point more. God does not propose to justify *in* being a sinner. As soon as infants are old enough to know duty—know right from wrong, they should refrain from the wrong—never commit wickedness. You cannot deny this. He demands that we serve him all our days. Now, if you bring up children outside of the church, you not only assume that those years are to be spent among transgressors, but you throw the *inertia* of our nature—the indisposition to change we all more or less feel, where an outward transition is required—all that you throw on the

them, not come from the market place, Mark vii, 3, 4; not eat, Luke xi, 38, without baptizing, yet receive Gentiles without it.

"One law," "one custom," "one ordinance" shall be to Jews and Gentiles. This law was made before baptism was commanded. Hence all alike had to be baptized. Now the Jews baptized all proselytes, all their infants from Moses till the commission was given. Hence when the commission was given by Christ a Jew, to twelve Jews, one of whom so rigidly adhered to the Jewish prejudicies that not for eight years would he go among Gentiles—Peter—they would carry out the commission as Jews. Nothing was more constantly thought of in connection with duty by a Jew than his duty to his children. Hence, in the light of existing facts it was equivalent to a command to baptize infants.

Again—by your own interpretation of the word disciple—to learn—it don't say what they are to learn, but we infer it is to learn Gospel *truth*, *duty*, *obligation*, etc. Now suppose we accept your explanation—that disciple implies necessarily to teach—that to be discipled one must be taught, why still we have the commission on our side. How old do you have to be ere you can be taught—taught most valuable lessons? Infants can be taught at two and a half, three, and three and a half and four years old. Then, by your interpretation, such are subjects of discipleship, and *you are commanded to baptize them.* Then Paul puts it in evidence, already quoted, that people can be, and were discipled *from infancy.* So Paul tells you then that the commission commands the baptism of infants. Moses puts it in evidence that infants *a month old* and upwards, Num. iii. 28, were put into a preparatory state of discipleship. Thus the whole Bible is with us on that point.

All the efforts of the Doctor, persistent as they have been, failed to break the force of these facts. We showed, in a former speech, that perpetuity of the church—the prophecies telling that it should exist forever. Christ was to "come to Zion." The Gentiles were to be converted to her. *She* was to inherit them. She was to ardorn herself with them as a bride doeth. She was to be given as a covenant of salvation to the ends of the earth. If the old church of God ceased, all these, and hosts of like prophecies failed and never can be fulfilled. We saw from the New Testament they were most literally fulfilled. Christ came—preached in the church—used the term church in its familiar sense, both as embracing all God's family, and the *principles* involved in his church, Matt. xvi. 17, and as applied to a synagogue assembly or local congregation—Matt. xviii. 17–19.

We never find Christ organizing a local congregation. He

is reforming [illegible] tered sinner. [illegible] great; pray for [illegible] seventy times. [illegible]

The truth is, that he [illegible] he was not the Messiah of prophecy. [illegible] years and six months [illegible] hunting up the [illegible] of the house of [illegible] death. These are the facts—the [illegible] had. No new church is organized. No new [illegible] membership is [illegible]. Neither is [illegible] to present [illegible] In Matthew [illegible] times, putting in the [illegible] command [illegible] observe [illegible] command [illegible] one [illegible] on [illegible] repeated.

We [illegible] point we [illegible] We go in the [illegible] tells you what [illegible] other on [illegible] precepts [illegible]

Then Christ [illegible] of heaven. [illegible] class of beings [illegible] house—the [illegible] does it say [illegible] "*panoia*" [illegible] merely quoting [illegible] house of [illegible] istry of the [illegible] each one [illegible] afterwards [illegible] were infants [illegible] on the ministers [illegible]

But we are [illegible] on our [illegible] be. We [illegible] ers were baptized [illegible] thousands were [illegible] baptism [illegible] fains [illegible]

DR. GRAVES' THIRD CLOSING SPEECH.

MR. PRESIDENT.—The last argument in proof that Infant Baptism is not commanded by Christ, is—

THE ADVOCATES OF INFANT BAPTISM REFUTE IT BY THEIR CONTRADICTORY STATEMENTS OF THE AUTHORITY UPON WHICH TO GROUND IT, AND ITS DESIGN, OR USE.

Dr. Beattie, in his Essay on Truth, utters this maxim of universal application. "They who allow themselves to contradict matter of fact, will find it no easy matter to avoid contradicting themselves." Page 170.

It was for this very reason that the witnesses suborned to convict Christ; "agreed not among themselves."

There can be no greater proof that a statement or theory is false when the advocates of it, among themselves, deny and refute every reason, or ground, they themselves are able to invent or produce to sustain it.

I assert that the advocates of infant baptism do this, and I propose to prove it. 1. In respect to the authority upon which to ground it.

(a). The earliest Fathers, Origen and others, who advocated it, only claimed the authority of *tradition.*

The learned Curcellœus declares that it is not an apostolic tradition, but only an ancient *custom.*

(b). Dr. Hammond, and his school, and that not small, derives it from Jewish proselyte *bathing*, which is only a *Jewish tradition.*

But Dr. Lardner, at the head of a long list of learned names, tells us that proselyte baptism is a mere *fiction*, and affords no authority whatever for infant baptism.

(c). Pope Innocent III., Peter Edwards, and others, not a few, assert that baptism came in the room of circumcision.

But, Drs. Moses Stuart, Hammond, and others, too numerous to mention, say, that the covenant with Abraham, and circumcision, afford no ground even to infer infant baptism.

(d). R. Watson, and his school, Eld. Ditzler added, maintain that the analogy between the Jewish Church and the Christian, affords an *inferential* authority for the baptism of infants.

But, Drs. Halley, Wardlaw, Williams, Manly, Alexander and Stuart, and a host of others, affirm that this ground is *fallacious.*

[e] G. Gibbs and others claim authority from the Lord's commission to baptize all *nations*. But many others are free to admit and prove that neither the letter nor the spirit of that commission, the only law for baptizing any one, will admit of Infant Baptism; but if infants are included in it they are all lost, for those that believe not shall be damned.

[f] Dr. Stacy and his school ground it on a peculiarly ungrammatical construction of Matthew's commission—*i. e.*, disciple the nations, all infants as well as adults, by baptizing them, baptize first and then teach them, and so enroll them as scholars, etc.

But the scholarship of the earth unite in pronouncing this a vicious treatment of the text, and declare with Calvin, Limborch, Grotius, Venema, Baxter, Doddridge, Matthew Henry, Dr. Adam Clarke, my friend's own standard commentator, that to disciple necessitated teaching on the part of the apostles and a reception of truths taught on the part of those discipled.

CALVIN.—"The evangelists frequently use the terms *believers* and *disciples* as equivalent, and especially Luke, in the Acts of the Apostles." "Christ orders those to be baptized who shall have given their names to the gospel, and shall have professed themselves disciples."

LIMBORCH.—"They could not make disciples but by teaching. By this instruction the disciples were brought over to the faith before they were baptized. Mark xvi, 15, 16." "Hence also our Lord commanded that men should first be taught, and brought over to the faith, and after that be baptized, Matthew xxviii, 19; Mark xvi, 15, 16."—*Ins.*, *l.* v. c. 68, § 2.

GROTIUS.—"Since there are two ways of teaching, the one imperfect, by introduction to the first principles; the other by more extensive instruction: the former seems to be intended by *matheteuein:* for it means to initiate as it were into the doctrines and this is to precede baptism; the latter is pointed out by *didaskein*, which is to follow baptism."—*Anno.* on Matt. xxviii, 20

RIGALTIUS.—"The words of our Lord are exceedingly clear, who commands to teach before they baptize." It is very clear that the commission makes no distinction between baptizing some and baptizing others. If it implies that teaching and discipling are in one instance to precede baptism, it implies that all are to be taught and made disciples before baptism. Erasmus, Beza, Castalio, and others translate the words, "*Teach* all nations."

VENEMA, on Matt. xxviii 19, 20, says: "This is an excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the apostles, *which* faith they were to profess in baptism."—*Diss Sac.*, *l.* ii, c. xiv, § 6.

Bp. BURNET.—"By the first teaching, or making of disciples, that must go before baptism, is to be meant the convincing of the world that Jesus is the Christ, the true Messias," &c. "And when any were brought to acknowledge this, they were to baptize them."

DR. BARROW on Matt. xxviii, 19: "The action is baptizing, or immersing in water; the object thereof those persons of every nation, whom His ministers can by their instruction and persuasion render disciples: that is, such as do sincerely believe the truth of His doctrine, and seriously resolve to obey His commands."—*Works*, vol. i, p. 518.

R. BAXTER.—"'Go disciple me all nations, baptizing them.' As for those that say, they are discipled *by* baptizing, and not before baptizing,

they speak not the sense of that text; nor that which is true or rational if they mean it absolutely as so spoken; else why should one be baptized more than another? . . . When Christ layeth down in the apostolical commission the nature and order of His apostles' work, it is first to make disciples, and then to baptize them into the name of the Father, Son, and Holy Ghost. And as it is a making disciples which is first expressed in Matthew, so Mark expoundeth."

DR. DODDRIDGE.—"Proselyte all the nations of the earth to the faith and obedience of my gospel, baptizing them . . . that by this solemn initiatory they may profess their subjection to each of these Divine persons."

M. HENRY.—"By our being baptized we solemnly profess, (1) our assent to the Scripture revelation concerning God, the Father, Son, and Holy Ghost. We confess our belief that there is a God, and there is but one God," &c.

[g] Some claim the command of Christ. But others, and the majority of Pedobaptists, deny any precept or command for the practice in the Word of God.

[h] Some few resolutely claim examples in the New Testament. But by far the larger number frankly declare that the Bible does not contain either precept or example for Infant Baptism.

[i] Some think they may reasonably infer the authority from the fact that four households were baptized by Paul during his ministry. But scores of the ripest scholars admit that this would justify the baptism of adult children of fifty years as well as children of a few days and ought not to be urged.

[j] Some claim—Dr. Miller, of Princeton—with Calvin, that the infants of believing parents have a hereditary right to the ordinance by birth, and that such are born into the church (as Elder Ditzler holds) and therefore have a right to it. Others stoutly deny it.

[k] Some claim, with Eld. Ditzler, that infants are born holy or fit for Heaven, and therefore are proper subjects. But hosts of the more considerate agree with Paul that all infants are born depraved, the children of wrath.

[l] Others, with Dr. Coleridge, claim if they have nothing more, they have at least the silence of the Sacred Scriptures. and that is something. But their brethren are quick to silence them with the statement that this would warrant the baptism of bells and mules as well.

[m] The Latin Catholic Church admits there is neither precept nor example, nor Scripture authority, but claims first as for sprinkling the authority of the church, which Protestants are by no means willing to accept as proper grounds.

And all Pedobaptists are perplexed with this difficulty.—If children should be baptized, whose children? Presbyterians say of one or both *believing* parents. Methodists and others

say the children of all, indiscriminately. And still another, and as perplexing, whether they be the children of believers or unbelievers—of what age? Where is the limit, eight days, eight years, or eighty years. The New Testament fixes no limit, and none confine it to eight days, and circumcision was limited.

II. Pedobaptists contradict and refute each other touching the reasons for the act.

The more candid and thoughtful admit that Christ and the Apostles joined baptism to faith, and feel the force of that command, "What God hath joined together, let not man put asunder." The question arises among them, on whose faith is an infant baptized?

[a] Luther claimed that they are to be baptized on their own faith, which God superfuses into them by or in the act. Others, and most others, deny it.

[b] The Episcopal Church baptizes on the faith of *sponsors*. Most all others deny this.

[c] The Presbyterians baptize on the faith of the parents. Most others deny it.

[d] Methodists baptize on whose faith? Elder Ditzler's?

[e] Catholics on the faith of the church.

Among the protestant divines of the sixteenth century, those who with Luther, held that infants must be baptized on their own faith were as much perplexed about the kind of faith it was, as they were by the authority to baptize them at all.

(*a*) Luther held that it was an *imparted* faith; (*b*) Leigh held that it was an *imputed* faith; (*c*) Bingham that they had a *passive* faith; (*d*) Witsius holds a *relative* faith; (*e*) Chemutius holds that they had a faith *in semine, i. e.*, a seminal faith. (*f*) Prideaux asserted that they had the faith of the *Covenant* though not of the *Covenantees*.

Surely such contradictory evidence would be enough to *non-suit* any cause save that of Infant Baptism.

III. But the Pedobaptists contradict and refute each other touching the use of Infant Baptism and the benefit it confers on the child.

All the earliest Fathers who first advocated it—Origen, Cyril —urged that it was necessary to salvation, since it washed away original sin, and in some way secured eternal life as John Wesley teaches. There is greater agreement in this than in anything else touching the rite.

The Greek Church teaches this. The Roman Catholics say "If any one shall say that baptism is not necessary to salvation let him be accursed.

The Lutheran Church holds that it is generally necessary to salvation. The Episcopal Church hold to the same sentiment. The Presbyterians likewise do the same.

The Methodist Society teaches the views of Wesley as expressed in his Treatise on Baptism and Sermon on the New Birth.

The *Congregationalists*, Henry Ward Beecher—says to benefit the parents—and when asked *why*, "For the same reason I would make an ox yoke—it's a *good thing*." I challenge Eld. Ditzler to state a ground of authority claimed for it by any advocate of it, or the reason of it, or the benefits conferred by it, that is not denied or refuted by other advocates of it. Same end, yet what one embraces another condemns," and thus they mutually destroy each other's arguments. "For error is nowhere staple or certain, but fluctuates like the Isle of Delos beyond the skill of men or devils, to give it fixation."

It is the most present desire of my heart that these considerations—this utter disagreement and contradiction among the advocates of Infant Baptism as to its authority, as to the reasons for, and benefits of it, the limitations as to the parents, and age of the children, may affect you as it did the celebrated Simon Menno in the days of Luther. I will read a paragraph written by himself.

MENNO, in the sixteenth century, vindicating himself from the charge of having become a Baptist, "through the efforts and means of seducing sects," says: "To speak of a person's being re-baptized, sounded very strangely in my ears. I examined the Scriptures with diligence, and meditated on them earnestly; but I could find in them no notice of infant baptism. As I marked this, I spoke of it to my 'pastor:' and after many conversations he acknowledged that infant baptism had no ground in the Scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must by baptism be washed from their original sin. This I compared with the Scriptures, and perceived that it set at naught the blood of Christ. Afterwards I went to LUTHER, and would gladly have known from him the ground [of infant baptism]; and he taught me that we must baptize children on their own faith, because they are holy. This also I saw was not according to God's Word. In the third place I went to BUCER, who taught me that we must baptize children, in order that we may be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw, was a groundless representation. In the fourth place I had recourse to BULLINGER, who pointed me to the covenant of circumcision; but I found, as before, that according to the Scriptures the practice could not stand."—*Menno, &c.*, p. 2.

At length, convinced that he had been "deceived with respect to Infant Baptism," he received believers' immersion.

I can but adopt the language of another, Sir Wm. Jones, I believe, who, in speaking of a commonly received principle of natural philosophy exclaims: "If it is not enough to discompose the muscles of a hermit, to see men thus notoriously contradicting one another, and all gravely pretending to authority and demonstration!"

Why is it that the force of this argument from the self-con-

women this world has ever known, has been shed for their opposition to it as an unscriptural, dangerous and pernicious practice.

Syllogisms.

V. (1) The Congregationalists assert in their articles, "That the New Testament contains either in the form of express statute or in the example and practice of the Apostles and Apostolic Churches all the articles of faith necessary to be believed, all the duties that Christians should practice, and all the principles of order and discipline requisite for constituting and governing Christian Societies, etc.

(2) I concede and assert first that Infant Baptism is nowhere commanded in the New Testament. No man can find a passage that commands it, and if it can stand only on that ground we may as well give it up first as last." The doctrine of Substitution for Circumcision is false, without one "jot or tittle" of Scripture for its support. If I was compelled to furnish authority from the Scripture before baptizing an infant I should never baptize another.—[Henry Ward Beecher, Congregationalist.

(3) Therefore, there being no authority in God's Word, neither command nor example in the New Testament for Infant Baptism, it ought not to be practiced for a Christian duty.

CARRODI'S SYLLOGISM.

VI. (1) "We ought to baptize to-day only such as Christ and his disciples baptized."

(2) At the time of Christ and his disciples *only* adults were baptized.

I do believe and *know* that there is neither precept nor example in Scripture for Infant Baptism.—[Bishop Barlow.

The Scriptures know nothing of the baptism of Infants.—[Dr. Hanna, Presbyterian.

"If it is pretended to be a law of God and part of a sacrament, we must have a Divine institution for it."—[Bishop Burnet.

(3) Therefore among Christians at the present day, not children but adults who are capable of professing "Christianity ought to be baptized." —[Carrodi, quoted in Dr. Fyfe's Bap. Sin. p. 18.

VII. (1) To practice for an ordinance, what Christ never appointed, and for which there is neither express precept nor example, is to work an abomination in the sight of God, by adding to the commandments of Christ.

"It is criminal to establish or countenance any ceremony of man's invention as a part of Christian worship."—[Dr. McLeod.

(2) "Infant Baptism is not taught in the Scriptures and can only be learned from tradition" (Dr. Lingard, R. C.,) and is therefore man's invention.

(3) Therefore it is criminal to practice or countenance it.

VIII. (1) Any rite or ceremony that is totally opposed to the fundamental principle of the New Testament is not of God, and the practice of it is sinful and destructive of Christianity.

(2) "Infant Baptism is totally opposed to the spirit of the Apostolic age and to the fundamental principles of the New Testament."—[Dr. L. Lange, Prof. University, Jena.

(3) Therefore Infant Baptism is not of God, and the practice of it sinful and destructive of Christianity.

IX. (1) A practice that cannot on any point of view be justified by the Holy Spirit is not of God, and ought not to be practiced.

[illegible]

[illegible]

[illegible]

before been discussed on this Continent, and it has not been discussed *now*, for Eld. Ditzler has not even alluded to it. Has he attempted to show a plain command of Christ for it. Mark you, *Command*, COMMAND, COMMAND of CHRIST, of CHRIST, not an inference or *presumption*, or as his Bro. Dr. Bledsoe claims, and all that he claims, an analogy that justifies the practice—none of all this, but the question is as to a COMMAND of CHRIST. If he should in his closing speech intimate again that infants are embraced in the terms, "all nations," or "every creature"—then he inevitably dooms the last infant on earth whether baptized or unbaptized to eternal damnation—for it reads then "every one of *them* that believeth not shall be damned. He has found no *command*—has not attempted to do so, and ignored the *duty* of doing, and therefore has violated his word to me that he would *discuss* it with me. I would here advise my ministerial brethren from henceforth to offer and accept no other proposition than this, but compel Pedobaptists to affirm that Infant Baptism is *commanded by Christ.*

DR. DITZLER'S THIRD REPLY.

GENTLEMEN MODERATORS:—Dr. Graves says I had infants out the last time I spoke. Not exactly by a good deal.

He urges there is no conscience in an infant. Hence again he pleads 1 Peter iii. 21, baptism is "the answer of a good conscience." Infants he says cannot have this. We reply as we did on Proposition II, *eperotama*, answer, means, "promise," "stipulation," "a pledge laid down or given in advance." So Wahl, Schleusner, Suicer, in their lexicons. Hence it pre-eminently applies to the baptism of infants instead of retracting from the right or propriety of it from that stand-point.

I regret the Docter brings up the *ad captandum* that ought to be ignored by so able a debater, in talking about feeding babes, when discussing the Lord's Supper. It is unworthy, and shows the constant disposition of our opponent to fall back on the Tom Payne mode of discussion—deal in sneers. We do not give the Supper to people as *food*, but as a *memorial* act—do "this in remembrance of me." None but adults ever partook of it from the beginning so far as records go.

None but those capable of remembering him took it at its first or second most noted celebration, and the words, let a man examine himself, do this in remembrance of me, etc., clearly enough show that adults alone are to take it. It can't be given in advance, is not an *eperotama*.

He tells us there is no inference to be made where positive laws are given. This is guessing again, and striking at random in the dark. Take the two positive commands on the Lord's Supper and baptism. "Do this," etc. Now we have to infer who are entitled to it, for only apostles took it. Only males took it. Only preachers took it where this injunction was commanded. Yet from its design, nature and the ancient way of keeping it since Moses, we infer all the details about it. As to baptism, the commission specifies nothing in detail. It names no class, specifies no age. All is inference.

He says John baptized under a like commission. As he did not give it, show it, nor prove it, we deny it, and will again notice John's baptism directly.

He quotes John iv. 2, Christ made and baptized more disciples than John, though Christ in person did not baptize.

Do you quote that to prove that we can disciple before we baptize?

We grant that. We lose nothing there. Adults who have sinned are to be not only taught, but obey—heed the teachings that they may become converted and become fit for the symbolic use of baptism, as infants are under the "free gift." We have even shown that were his constructions correct, still infant baptism follows of necessity. He has not pretended to meet it.

He introduces a new point—the law arrests no infant, he says. But it protects them, and provides for their rights.

John iii, 6, we fully explained, applies not to any condition of membership in the church to-day, but solely to proselyte baptism as a fact in the olden time. It applied to Israel, (v. 10). Yet infant membership existed in the church of which that language occurred. Hence it cannot be construed in a way to nullify a right it fully harmonized with.

He quotes Acts ii, 47, "added the saved." But infants are saved. They are not damned. The free gift came upon all men unto justification of life. We, as responsible beings, have to repent and believe in order to obtain the benefit and become as little children. They are not subject or liable to God's wrath, unless they grow to transgress and become guilty. Methodism has always been a unit there.

We care not for his modal adjuncts—they are not in our way. Not a line or word in either commission repeals the baptism of infants. He says if they are included, they are lost. They are just the reverse. If they are excluded by his, Mark's commission, they are damned. All denied faith there—all who lack faith there as a condition are damned. He that believeth not, Dr. Graves urges, cannot be baptized. Infants cannot believe, hence, cannot be baptized. But he that believeth not here, is dammed. That which here defeats their baptism insures damnation. Hence it was never meant to exclude infants, but simply those capable of hearing the Gospel; such believers may receive baptism

He says a proselyte baptized did not have to have his grandchildren baptized. That is simply the dark-age feature of it long years—centuries after Christ.

Every Jewish infant was baptized.

On 1 Cor. x, 1, 2, the Doctor urges that dogs, bells, horses, etc., were all baptized.

Far from it. It tells us who were baptized. "All our fathers—all were baptized unto Moses"—as their lawgiver, protector and leader, their legislator under God. And to none was this

half so true as to the class of them who were then infants, for all the adults perished more or less speedily, save two or three. There is that in religious, symbolic baptism that bells, horses, etc., cannot undergo. Did not they take all infants into the same relation to Moses as were the adults? You say they were obligated to Moses as a leader, etc., etc. Well, did they not bring their infant offspring into the same obligation and under the same protection? Hence "all our fathers," not a part of them simply, were baptized. *Eis*—to, unto, into now indicates position—to the city, not necessarily into, at last. All right.

He makes a last plea for immerse. He asserted *baptidzo* was immerse. We proved it was not, but simply in late Greek only rarely applied to immersions.

We have now reviewed all the points he has sought to make. He has done his best, and failed. We now review briefly some of the many points we made. We begin by showing,

I. THERE WAS A CHURCH.

Heb, ii, 12; Acts vii, 38; Heb. xii, 22; Eph. iii, 14, 15, called "Zion," "house of Jehovah," "the Lord's flock," "my people," "the Zion of God," "God's witnesses," "Mount Zion," "brethren," "saints," "true circumcision," "the church."

II. It was Spiritual, based on God's covenant of Redemption to man. Heb. ii, 10–14, quoted from Psalms xxii. All this we elaborated and analyzed.

III. Infants were members of that church, their recognition provided for and established, while they recived its proper ordinances.

Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day.—*Deut. xxix, 10–12.*

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?—*Joel ii, 15–17.*

And of Kohath was the family of the Amamites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites; these are the families of the Kohathites. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.—*Num iii, 27, 28.*

In Joel, 11, 15–17 "congregation" in the Hebrew, and

Greek is *church—ekklesian.* Infants that "suck the breasts" are members of it, and receive the sprinkling of the water by the priest.

We then showed from Hebrews ix. 13, 19, 21, how they "sanctified the church," by sprinkling water on them. We then showed that in the 10th verse of the same chapter, Paul calls these sprinklings of *four diverse* kinds of elements—blood of goats, of calves, of bulls, and water—upon four diverse objects, viz., men, the book, the tabernacle and vessels of the ministry; diverse baptisms, baptisms diverse in kind, so the word *diaphorois* always means. We saw from Numbers viii. 7; xix. 13; 2. Chron. xxx. 16–18, how they sanctified to the purification of people—all by sprinkling.

(1), Hence here we had established our points. A church, (2), spiritual (3), infants in it, (4), baptized. Now let him give chapter and verse where, 1, That church so loved of God was destroyed. 2. Where a new one was organized. 3. On such radically different principles as that the infants were legislated out of it.

In the earliest records, such terms were used, including the ages given, in connection with the ordinances administered, as shows it a general and settled principle of God's kingdom, and settles the force of house, household, in the New Testament, Gen. xviii. 19:

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Gen. xviii, 19.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Josh. xxiv, 15.

Numbers iii. 28—infants a month old and upwards here are put in a state of discipleship in the Church of God.

V. Prophecies of *perpetuity* all assure its *continuence* for all time as God's covenant for salvation—"a covenant of the people."

Isaiah x. 20–22, 27; xi. 1–5, 10, 12 compared with Rom. xi. 1–5, 7–11, 16–27, and xlix. entire; liv., etc., etc.

"And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck and the yoke shall be destroyed because of the anointing."—Is. x, 20–22, 27.

Here we learn, 1st. That the unbelieving "stumbled," "fell," were "cast away," "broken off," (*thrice*), had been "the natural branches," who "fell," (22). If they repent and receive Christ at any time—the Jews—then it will be "receiving them" as from the dead, Gentiles brought into the church, are "grafted in among them, and with them partake of the root and fatness of the olive-tree"—complete unity; they as "the root," who were not broken off, "bear" the Gentiles, verse 18, 19, and converted Jews shall be "grafted in again"—"grafted into their own olive-tree," into which Gentiles were grafted contrary to nature, 24.

From which did Jews by unbelief fall? From what were they cut off?

We showed that John, Christ and his apostles never organized a new church, but reformed the church, enlarged it, brought in the Gentiles. All prophecy, all Christ's teaching, all his acts, all apostolic action and teachings harmonize in all this. Hence it stands unshaken forever.

We showed that from Moses till the commission, whenever proselytes were brought in, all their infants were (1) discipled, (2) all baptized. We proved this by the Bible. This, then, was the universal practice. Hence, when these apostolic Jews were sent to disciple, they acted as they had always been taught, as they had been accustomed. Hence the commission does not name any class of people as subjects of discipleship.

We met all his objections about bad people in the ancient church by showing that the same facts equally applied to the apostolic church and the Baptist church. Hence it fell away. We showed that Christ taught that "of such (infants) is the kingdom of heaven." That they were to be "received in his name." That the kingdom was to be taken from the Jews and "leased out," given to the Gentiles. Infants were in that kingdom, the unbelieving Jews were "rejected," "cast out," and the Gentiles brought in. Hence in coming into the kingdom, the law of commandments had been taken out of the way, which represented Sinai with its threats, and they came, therefore, not to the Mount Sinai, but to Mount Zion, yea, the general assembly and church of the first-born. Heb. xii. 22–24. It is the one church. The Gentiles who came into this kingdom came into the church of the first-born, who are written in heaven. There is but the one church. Hence we have 1. The church. 2. It is spiritual. 3. Infants were in it. 4. They were baptized, and always recognized as members. Now he must get them out. His sole argument is remote, feeble, unauthorized inference. He gets rid of the

church of God, and finds not a Scripture for it. He organizes a new one, and not a line of the Bible shown to establish it. He leaves the infants out, without a word of authority. We demand chapter and verse.

They then begin to file objections.

II. John never baptized any children, it is urged, only believers in Christ.

1. John was not baptizing believers in Christ, as Luke iii. 15, 16, and Matt. ix. 14 show.

2. He baptized that Christ might be manifest to Israel—hence if infants were not baptized by Him it was for this reason—a very adequate one.

3. He baptized, obligating to repentance—they need no repentance, and that is reason enough why he should not baptize them, if he did not.

4. It is nowhere recorded that he *baptized women*—no woman mentioned in all his baptisms. So by *that* logic they ought not now to be baptized.

As John is claimed as the *Baptist* founder, they should restore primitive order, and reject woman, and baptize for the same purposes with which John baptized.

3. The apostles never baptized—the twelve—any infants. I know not, for,

1. There is *no record where they ever baptized anybody in all the Bible record.*

2. You are bound to admit that they still (Acts xv. 1, 2, 3; xxi.) circumcised infants, yet *no record* of such individual cases of infant circumcision can be found.

3. There is no record of a woman at the Lord's table, when it was instituted.

4. None during the Apostolic age.

5. There is no record of a child being baptized in the New Testament. Yet you baptize children, at eight, nine and ten years of age. Where is your consistency?

4th. But Paul did baptize three cases—no infant there. Let us see the baptisms he performed or was present with.

1. Lydia.—They baptized "her household." Oh, but there were no infants there. Well, then, that is the only proof you have that they did not baptize them. It is an excellent reason why they did not, if you are correct.

2. The Jailer.—Acts xvi, 30–33: "He and all his were baptized." Syriac: "He and all his children were baptized."

(1) Oh, but they all "believed and rejoiced," who were baptized. Not so. *Panoiki* is an adverb simply, and qualifies rejoice. Rejoice and believe are singular in Greek, only the jailer being the nominative to the verb.

the space filled by admirable writers, Irenæus, Justin Martyr, Ignatius, etc., so that infant baptism could not have crept in without exposure.

Such a change as its introduction pre-supposes, involved 1 An entire change in the doctrine of the church. 2. A complete change in practice. 3. Every change, however trivial, feast days, and many such things, besides the change in doctrine that sent the names of Corinthus, Bassilides, Marcion, Montanus, all between the years 113 and 160, A. D. down to us as heads of disturbing sects, attest the force of this. But where did this supposed change come in at, and how comes the whole church to be as silent in such a stupendous change as the grave itself? It did not so come in. Infant baptism was apostolic.—[*Time out.*